



PHILOSOPHY
OF THE
BHAGAVAD GITA.
AN EXPOSITION

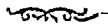
BY

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VOL. I.

(Ch. I to VI.)



RAJKOT.

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TO

H. H. SIR WAGHJI, G. C. I. E.,

THAKOR SAHEB OF MORVI,

WHO PRESENTS IN HIS PERSON
A RARE COMBINATION

OF

A STRONG RULER. A RELIGIOUS CHARITY,
AN INDEFATIGABLE WORKER,

AND

A CAPABLE MAN OF BUSINESS,

IS

BY PERMISSION

DEDICATED

AS A TOKEN OF RESPECT AND ADMIRATION
THIS HUMBLE WORK

BY

THE AUTHOR.

VOLUME I.

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PREFACE.

In view of the many commentaries of the Bhagavad Gítá already in existence, and that too by advanced thinkers and propounders of religion, a few words of explanation become necessary for putting one more exposition before the public.

Every thinker has his place in the evolution of thought and society. The world is ever progressing. The general march of the world with all that it contains is from imperfection towards perfection. Some particular individual may appear at times going forward and backward, but the general course of evolution, taken as a whole, is ever progressing towards the Goal. The pace may slacken now and then, but onward it ever goes. Whenever such slackening results from influences working against the course of evolution (and such influences, be it remembered, are inevitable and form part of the scheme of evolution itself at its every stage), some extraordinary force or influence makes its appearance to help the slackening pace of evolution and push it onwards towards its next stage upwards. Such forces are symbolized in periodical Avatáras, in the advent of the great prophets and propounders of religions and the great thinkers of the world. Every thinker of the past, as much as every religious prophet or propounder and every Avatára, had thus a mission to perform. He came to guide the humanity going astray, to give speed to its slackening pace, or to correct some abuse of religion or morality engendered by sticking strictly to the letter of the text and neglecting the spirit and, as it were, taking the life out of it. Students well-versed in history will be able to trace the same scheme throughout the whole of the past history in its various departments, social, moral and religious.

To come to the immediate subject in hand. The several ancient commentators of the Bhagavad Gítá were the greatest thinkers of their time and were the propounders of religion and founders of Schools of thought. They were Masters and not students. They had a mission to perform. They came to correct some abuses which had crept into the religious life of the people, and to fan the spiritual flame in men that was threatened with extinction through ignorance and neglect, as a result of men's attachment to the outer shell which confined the then enfeebled flame.

Such was the mission of Shankara, of Rámánuja and Vallabha, and such other religious propounders the great Teachers and Ácháryas of the past. What they taught and preached was by no means the measure of what they knew. It was rather the measure of the capacity of those

who were to be the recipients of their teachings. Thus every Āchārya and Teacher adopted the line and mode of thought which, he knew, would suit the age in which he flourished and best influence the men whom he wished to guide and reform. This will explain the differences in the interpretations of the text of the Gītā in the commentaries of the several Āchāryas—differences which, in my opinion, are due more to difference in the capacity and aptitude of the men intended to be taught than to any real difference in the opinions held by them as to the Truth which they meant to impart.

The mission of the Āchāryas was to give an impulse, an impetus, in the right direction to the lagging wheel of evolution. This once done, their work was over. With the fresh stock of energy, thus acquired, men are left to themselves to be guided by their own light and judgment. The selfish attachment of the generality of men, to the extent of its degree in each individual, clogs the wheel of evolution, slackening the pace as time passes, till the advent of a new helping and guiding force in the form of some advanced Teacher becomes necessary. This will account for the periodical appearance of Teachers and for the deterioration and degeneration which every religion is seen to undergo when the Teacher, its founder, leaves the scene. Men of the various Schools, the followers of the several Teachers, in their ignorance get hold of the letter of the text—the letter which is merely the outer shell, the outward form—and lose sight of the spirit, the life within. This leads inevitably to controversy between the followers of the different Teachers, each claiming the whole truth for his own System or School and denying it, wholly or partly, to the rest. They fight and fume where their Teachers, had they met, would perhaps have shaken hands in mutual concord.

The rise of different Schools of thought, it will be seen, forms part of the scheme of evolution, and the subsequent controversy between the followers of the different Schools, a necessary and inevitable evil, if it is evil at all, is the result of the ignorance of the followers rather than of any difference of opinion among the Teachers about the truths they taught. Diversity is the one condition of world's existence. Delete the one and the very existence of the other becomes an impossibility. There never will be one religion for the whole humanity with men in varying degrees of development, in other words, there never will be religion without diversity, any more than there will be a world without it. Diversity disappears only when Unity is realized, but then there will also be no religion nor world for him who has realized It. The several advanced Teachers had realized that Unity. They saw the same Unity in the diversity of the world. They were no longer in need of religion. The religion they propounded or the School of thought they founded was not

for themselves but for those whom they taught, to serve as their guide in life. Every such religion showed the Truth as much as and in the form in which the men of the age could possibly see and understand it

To come to modern times. A reaction in favour of religion is visible all over the world. The wave of Materialism which at one time seemed all-powerful and threatened to carry all before it, has received an effective check in its progress. The idea that there is much in the various religions that we still do not understand, that there is much more in them than what appears on the surface, is gradually gaining ground in the minds of men. There are signs of religious activity all over the world. And this change is as much visible in India, and especially in educated India, as any where else. There was a time, not very long ago, when not a few Indian Hindus westernized by education saw only senseless superstition in religion, fiction and fable in the Puránas, and mean priest-craft of selfish priests in the various rituals which the Shástrias enjoined. Men had grown sceptic. Their belief in the necessity of religion and God had received a rude shock. In the philosophy of the Upanishads they saw only the frenzied fancy and aberration of the mind. Look at this picture and look at the marvellous change that has been wrought in a little more than a quarter of a century. It means and promises the doom of Materialism and the revival of Religion. The Chicago Parliament of the Religions of the World was a very significant indication of the signs of the times. There an Indian Samnyási in his ochre robe discoursed on Áryan Philosophy with such telling success that Vedánta classes were actually opened, and do still continue, in several places in Christian America. What a marvel for an orthodox religious Hindu of Pagan India, as civilized Christian missionaries call this land of the hoary Áryans, to thus convert the civilized Christian America? And the marvel is the greater when it is remembered that the very same Indian Samnyási at one time when a College student, was a rank sceptic, with little faith in his own Religion and Philosophy, and owed his subsequent religious illumination and conversion to an unostentatious Mahátmá, Shri Ráma Kṛishna Paramahansa, whom the westernized educated Indian of the time deemed no better than an illiterate and ignorant ascetic living on alms. But this ascetic, outwardly illiterate and ignorant, and so only in the eyes of men themselves ignorant and blinded by Materialism, as the result proved, was a great and advanced Soul, illumined from within, and come down to play his part in the scheme of evolution, give a fresh impetus to its lagging course, and help in the revival of Religion and raising of men.

The Theosophical Society was first founded in America and its Headquarters were subsequently removed to India a little more than a quarter of a century ago, and today it has branches all over the world,

claiming members of almost all nationalities and religious faiths of the world. It was founded by a high-born Russian lady and an enlightened American Colonel, who both embraced Buddhism as their own personal religion. It claims now as one of its chief leaders, I would even say, as its chief leader, an English lady, extraordinarily gifted and of very high attainments. And it seems a miracle when it is known that this gifted lady was born a staunch Catholic Christian, was drifted to Atheism, as others not fully knowing her understood it, embraced the society of Free-Thinkers and ended finally by finding rest and peace and comfort in orthodox Hinduism.

These are all indications of growing religious activity. People have begun to look deeper into Religion. But with the evolution of intellectuality Reason has come to the fore in matters of religion as in all others. One of the chief characteristics of the present age is the predominance of Reason. Every man wants his Reason to be satisfied. He will not believe anything on faith. Who has not heard remarks like "What if the Shástras or the Scriptures say so, it does not stand to Reason," or "Well, you may be right for all I know, but I can't believe it until my Reason is satisfied." Every man's Reason has thus become the standard of his belief, and the Shástras the records of the experience of advanced Sages have almost lost their value and importance as authority with men of intellectuality and reason. Mere word of the Shástras is often deemed not sufficient as a proof of the truth of a certain statement or opinion. No one in his intellectual strength thinks himself bound to believe in the truth of any statement, no matter from what source it comes, unless he has his Reason satisfied.

This tendency of the Age, the Age of Reason as it is called by some while it is responsible for much of the scepticism found in the present-day men, points at the same time to their advance in intellectuality. This tendency is kept in view as far as possible in attempting the exposition here presented.

The Bhagavad Gítá, a treatise of Áryan Philosophy, is translated into almost all the spoken languages of the civilized world and is read today with reverence and admiration all over the civilized world. Every Indian founder of religion has recognized it as an authority and taken it as the basis of the School of thought he founded. In the opinion of the writer, the Bhagavad Gítá is the quintessence of Philosophy and Religion, of ethics and morality, social and religious, temporal and spiritual. It is a guide as much to the man of the world as to the ascetic who has renounced the world. The exposition here attempted does not by any means claim perfection. It embodies merely some thoughts which struck an humble student of the Gítá in the course of his study. It is simply the presentation

of a student's thoughts before students like himself to be judged as they deserve.

As to the plan of the work, the original Sanskrit text is given for the benefit of those who have a knowledge of the Sanskrit ; next follows its literal translation into English and lastly the comments on the same. An attempt is made, with what success it is for the readers to judge and decide, to reason out the philosophy, Shloka by Shloka, thus substituting, as far as possible, reasoning in preference to support by mere text from scriptures which while it may serve as authority to some may not be so to others in this Age of Reason.

It is sometimes difficult and even impossible to give an exact equivalent of a Sanskrit term. In such cases the original Sanskrit term is retained, putting its nearest English equivalent by the side of it for the benefit of the English readers.

A word here as to the transliteration of Sanskrit terms. Sh is used indiscriminately for श and ष; and the point () generally put under t, d, n, and l, when used to transliterate the palatals, ढ, ढ, ढ, ढ, ञ, and ण is omitted. This, it is hoped, will not inconvenience any, as those who have a knowledge of the Sanskrit language will be able to read the terms aught even without the point, and those who are unacquainted with the language will often be only bored by such strict method of transliteration, which is simply conventional and often unmeaning to them. Here I would make a request to my generous readers to be indulgent and patient indulgent for any imperfection in the exposition which by no means claims perfection, and patient till they have sufficiently advanced in the purely philosophical portion of the work. Till then, pray reserve your judgment, gentle Reader. The request is all the more needed, as the exposition of the First Chapter, and especially of its first portion, which bears the historical garb will, to some at least, appear strained and given the meaning which perhaps was never intended. In the writer's view, however, it seems that the First Chapter must have a meaning deeper than what appears on the surface, for it to form a fitting opening and introduction to the profound and transcendental Philosophy dealt with in the succeeding chapters, of the philosophical character of which there can be no two opinions.

Lastly, while requesting my indulgent readers to look more to the substance than to the style, I would beg leave to remind them once more, that I come before them not as a teacher but only as a fellow-student deserving reciprocal help in the exchange of thoughts, and friendly hints and suggestions for correction and improvement.

I should here gratefully acknowledge my indebtedness to the authors of the various works which have rendered me invaluable help in

the preparation of this exposition. The English translations of the Bhagavad Gítá by Mrs. A. Besant and Mr. J. Davies, and those of Shri Shankarāchārya and Rāmānuja's Bhāshyas by Mr. A. Mahādeva Shāstri and Mr. Govindāchārīār respectively, have much helped me in my work. I have received also much valuable help from the Hindi commentary of the Gítá by Swāmi Chidghanānand, the Gujarātī commentaries of Shri Nathurām Sharmā and Mr. Manilāl N. Dwivedī and the Marāthī commentary on the Gítá by Shri Jnāneshwan

One word more. If the perusal of the work excites an interest in the study of Áryan Philosophy, it will have served its purpose and the undersigned, an humble student of the Bhagavad Gítá, will deem himself amply rewarded for his pains. May God give Light to those who seek it.

C. G. KAJI.

INTRODUCTION.

The Universe, with its imposing grandeur, its variety and vastness, its myriads of objects and forces, mystifying and marvellous, has never ceased to influence the minds of men, some with awe, some with reverence, some with a longing to fathom the mystery, and all with wonder and amazement. To all it is an incomprehensible mystery from the mightiest intellect groping its way to its solution, down to the most ignorant and undeveloped mind bowing down in awe and reverence in meek subjection to the Power that be. In this recognition of something incomprehensible is the origin of Philosophy on the one hand and Religion on the other. Philosophy seeks to fathom the mystery, Religion propitiates the mysterious Power. Both contemplate the incomprehensible and the transcendent to which they devote themselves. The one suits and satisfies the cultured, the other, the uncultured mind. It is not to be understood, however, that the cultured too, however much they may be inclined towards Philosophy, can do without, or can afford to neglect or disregard, Religion which as a guide in life is as much a necessity to the cultured as to the uncultured. The cultured, it may be said, are religious by conviction, the uncultured by faith. While Philosophy is not an indispensable necessity in life, Religion is. Philosophy explains and strengthens one's faith in Religion by satisfying the intellect. Philosophy thus does not mean divorce from Religion. It is, if anything, the refined essence of Religion. It finds its place in the intellectual evolution of humanity and in this sense only it suits and satisfies the cultured, while Religion suits the uncultured who have not yet sufficiently advanced in intellect to fathom the depths of thought contemplated by Philosophy. But they both reveal the one fact that the human mind soars to the transcendent. The weak and helpless humanity clings to Religion for support, the imperfect and unknowing to Philosophy for wisdom.

In every age there will be minds of different degrees of development from the lowest to the highest, some fit to be purely religious, some purely philosophical, while most are religio-philosophical (if the term may be allowed). There are religions which disappoint the philosopher and there are philosophies which scare away the man of religion. This is because of only one-sided treatment of the transcendent, thus unlinking Religion and Philo-

sophy What suits the religious seems shallow to the philosopher, what suits the philosopher proves too deep for the religious. It is a notable characteristic of the Vedas that they are at the same time the Religion and Philosophy of the Aryans. They thus supply suitable ideal for the most religious while allowing fullest scope to the flights of the most philosophical. They treat of the Universe in its various aspects as also in its essence. To the religious they inform how to conduct himself, to the philosopher they reveal the mystery of the whole Universe. The unhappy finds there the way to the happiness he seeks, the unknowing to the wisdom he longs for.

What is this Universe? Had it ever a beginning? Will it ever end? What are the innumerable existences? How and whence do they come? Why and where do they disappear? Such and similar questions strike every reasoning mind. The telescope and the microscope devised by science reveal to the wondering eye objects and existences which had escaped detection from their distance and fineness, and Reason again comes with the question, if that is all, or if there is anything still beyond in the distance on the one hand and fineness on the other, which both appear extending to infinity. Every discovery in science, which in its progress advances from gross to subtle, is a step towards the subjective side of nature or the Universe. To the subtler depths science does and will lead, but it cannot help confining itself to the objective. The Supreme Subjective will ever remain sealed to science. Soar it ever so high and dive it ever so deep, science stops at the threshold where it is the privilege of philosophy to enter. Philosophy is the elder sister, Science the younger, while Philosophy and Religion are the twins.

Philosophy does not belittle or reject the achievements of science. It appreciates them all and even testifies to their truth. But where science stops with "Now it is unknowable," Philosophy comes with the answer "No, it is not unknowable, but only to thee unknown". Philosophy realizes what Science in its perfection fails to reach.

In understanding the Universe it will be convenient and also easy to begin with the objective which the mind grasps, and proceed to the subjective which it seeks to fathom. Every being in the Universe has a certain form which limits its extension in space. The three ideas of existence, extension, and form present themselves with every being.

To take form first: What is form? It is limitation. Limitation of what? Not of the being, because it forms a factor of the being itself. The first question that thus comes for consideration is, what does the form

of the being limit? It limits the play of activity or energy, and the range of the play so limited determines what appears as the being's extension in space. Thus every being has activity playing within it. Objects do appear, however, which show no signs of activity, such as, the dead minerals as they are called. But a little consideration will show that they too are not quite devoid of activity. Not to mention certain minerals which disclose within them such play of energy in their tendency to assume a certain crystalline form, even the most amorphous minerals display their possession of energy in their atoms being held together by what science calls the force of cohesion. And for every two atoms to be thus held together, the energy must be in the heart of the atoms themselves.

There is thus not a being that is devoid of energy, and further, the range of the play of energy in the being marks the limit of its extension in space. Again, limitation develops to such a degree that it quite prevents from being manifested all play of the energy confined within. This is the extreme state of grossness and objectivity which is reached in the grossest mineral atom of the physical science. This grossest physical mineral atom, however, is a being and as such has its existence, extension, and form, with the range of play of its energy limited in the extreme. It is, however, not the ultimate state of existence, because the same mineral atoms, entering into the composition of vegetables, present a higher state of organization, and in the irritability they exhibit point to freer play of energy and less stability of form with greater extension in space.

Wherever there is limitation there is extension, be it ever so contracted, and wherever there is extension in space there is possible division into parts. The ultimate state of existence will thus be what may be called atom in the strictest sense, devoid of all extension and therefore necessarily of any idea of limitation. Such an atom of existence is a point in space. It is an existence without extension. This point in space is again nothing else than a centre of energy whose range of play gives extension to a being. Thus an objective being manifesting existence, extension and form, when divested of its incidental and non-essential form, and of the course and differentiation of its energy, in other words, its extension, appears as mere existence, a centre of energy in space. This existence is the essence of being. It is existence, however, as centralized in the being and thus individualized in view of its extension and limiting form. Viewed independently of its extension or the course of its energy and form, such existence is but a point or centre of energy with its potentialities unmanifested.

Every being is essentially such existence centralized and individualized in view of its extension and form. As such centralized existence it contains within it the potentiality of its energy, of the course it shall take, and of the limit or form it shall assume. Beyond such centralized existence, even the idea of individualization with its potential energy disappears, and it then is but a point or centre of energy in possibility. This is the ultimate state of every being in manifestation. It is the state of possibility of the being with its triple idea of individualized centralized existence, extension, and form still unmanifested. It is the state devoid of all idea of separation, differentiation or limitation. It is the homogeneity of absoluteness of Energy and Space. Energy, unindividualized and undifferentiated, and Space or extension, unlimited and infinite.

A being thus in its very initial state, before its very coming to being as an individualized existence, is a centre or point of energy in the uniform homogeneity of absolute Energy and Space, with possibility of limitation. This homogeneity the Aiyans call *Máyá* or the *Mulapirakriti* (the primordial Kosmic Matter). It is essentially dual in aspect. Energy and extension or Space, or as commonly styled, *Chaitanya* (spirit) and *Jada* (Matter), the dual unity of the two inseparables rising in view of the possibility of limitation.

Energy, be it absolute, presupposes a prior state of rest beyond and transcending the idea of possibility of limitation, and therefore beyond every idea of extension or Space even infinite, in other words, transcending what the Aryan Philosophy calls *Máyá*. This Transcendent Unity beyond *Máyá* is the Brahman of the Aryan Philosophy. It is the Secondless One, the Unmanifest beyond the unmanifested, the Existent beyond the idea of Existence, the Infinite beyond all idea of extension or possibility of limitation, the Incomprehensible and the Inconceivable, because beyond all conception which is possible only in view of duality. A mere *amsha*—fraction—(if such a term be allowed where there is absence of all idea of extension) of the Secondless One vitalizes the infinite *Máyá* with its subtlest possibilities, and an *amsha* of that *amsha* sustains any one Universe in any one Kalpa (Age), and its *amsha* again, pervades, vitalizes, and sustains every individual being in any one Universe.

The Brahman is the One Reality, the Ultimate and Supreme Subjectivity. Conception even reaches It not, much less speech. The utmost that the speech can say or conception conceive, must be necessarily imperfect and incomplete, and that too not more than mere IS. Not the "is" of manifestation, not of individualized existence, not even of the possibility of manifestation or existence, but of what? The only reply is silence.

Next to Brahman comes Mâyá with its dual Chaitanya-Jada aspect absolute Energy with absolute extension or Space with the possibility of limitation.

It is the Mulaprakṛiti of the Vedānta, the Avyakta (unmanifest) or Pradhāna of the Sāṅkhya. It is the garb of Śrī Kṛishna as Puruṣhotama (Puruṣa (Self) Supreme, B G XV, 18), His Avyakta Mūrti (Image Unmanifest B G IX, 4) as the pervader and sustainer of the Universe, His Yoga Divine (B G IX, 5), His Parā Prakṛiti (B G. VII, 5) vitalizing every being. It is His Glory, the ocean of Existence, Intelligence, and Bliss, the infinity of His Vibhūties (Divine Powers). It is the Parā Vidyā (Higher Wisdom), the Parā Shakti (Higher Energy), the Divine Mother Immaculate, whence all emerge, where all return either as unconscious seed or in super-conscious Turiyā (lit, fourth state).

Grand and glorious is Mâyá, supremely Divine, second only to Brahman, but all the same Its Image Unmanifest. No less infinite, nor less incomprehensible than the Brahman Itself, the Mâyá too baffles all description.

The Dualist, realizing this glorious infinite ocean of Existence, Intelligence and Bliss Immortal, does not find it in his heart to deny existence to the Mâyá, while recognizing Brahman of which it is the Divinity and Glory.

The Viśiṣṭādvaitin (a follower of the qualified Monism of Rāmānuja) realizing the same, preserves his identity as a point or centre of energy or Chaitanya in the infinite ocean of divinity with which he clothes his glorious ideal, the Brahman.

The Śuddhādvaitin (a follower of the Monism of Vallabha) in his realization denies all duality, real or imaginary. There is only the Secondless One, says he. He admits no second, real or unreal, actual or illusory, to hide the Secondless One who alone is all in all. Whatever is, is the same He. There is nothing that is not He, the One Divine. To say that anything is, and it is not He, is something he will not tolerate.

The Kevalādvaitin (a follower of the Monism of Shankar) calls the possibility of limitation or Mâyá as an illusion. In view of the differentiated multiplicity which Mâyá generates it looks as something really existent. It having no independent existence, however, it is non-existent and unreal, and all that it generates is not less so. It is the grand illusion of objectivity where the subjective Reality appears what It is not.

Various, it will appear, they all maintain the same One Reality which they all claim as the Goal of every being in existence, limitation,

actual or possible, they all disclaim, and in infinity they all end

The factor, possibility of limitation, which characterises *Máyá*, points to its covering, concealing and confining whatever it becomes associated with. It serves as a separating influence and is thus the source of duality. It serves as a cover and is thus identified with *Ajána* or *Avidyá* (nescience). It confines and impedes the play of activity and generates inaction, inertia and form. This possibility of limitation is called the *Tamas Guna* of *Máyá*, (*Tamas* literally meaning darkness). But this *Tamas Guna* (attribute, quality) in the initial stage is in possibility and not manifested.

Beyond the *Tamas Guna*, but in view of it, is the factor of *Máyá*, styled extension or space. It is the range of play of activity which differentiates as it runs its course. As being beyond limitation or *Tamas*, it is the *Jnána* or *Vidyá* (knowledge) which the *Tamas* conceals and covers. It is the possibility of *Jnána* with its every possible differentiation. As the range of activity's play and the source of every possible activity or action generated by its course, it gives to *Máyá* the name of *Mulaprakṛiti*. This factor of extension is distinguished as the *Rajas Guna* of *Máyá*. It typifies differentiated *Jnána* and activity as opposed to the *Ajána* and inertia of *Tamas*.

The third factor, the existence in the extension, is called the *Sattva Guna* of *Máyá*, and typifies the concentration of all differentiated *Jnána* and of differentiated powers.

These three *Gunas*, the *Sattva*, *Rajas* and *Tamas*, in the *Mulaprakṛiti* or *Máyá*, in its initial and unmanifested stage, are only in a state of possibility. So far there is actually no individualized existence, no differentiation, nor play nor course of activity, nor any limitation. It is a state of equilibrium and homogeneity or *Sámyāvasthá*, as it is called, of the three-*Guna*-imbued *Máyá*. Here in this infinity with no differentiation as yet manifested, there is the harmony of sameness and equilibrium, with fulness of bliss, fulness of all knowledge and intelligence, and fulness of all existence. It is the infinite ocean of Existence, Intelligence and Bliss.

The entire Universe viewed as one objective being when returned to this *Sámyāvasthá* of *Mulaprakṛiti* rests there in a sort of sleep as a point or centre of energy. This point has within it the possibilities of the existences, the powers and forms in a seed form, which shall grow or evolve into the next Universe when reaction sets in and disturbs the equilibrium of the infinite *Máyá*.

That the various differentiated energies of a particular Universe, concentrated into such a single point of energy, will be in a state of

extreme strain and will explain the possibility of reaction this is clear enough. But it may be asked, how was this equilibrium disturbed in the case of the very first Universe when there was no concentration or strained condition from any past Universe? To this the Aryan Philosophy has one and the only possible answer, that such was never the case in the infinity of time past. The existence of Universe dates not from any point of time in the infinite past and reason too will be found to side with this view rather than with the other.

To fix some point of time as the beginning of some first Universe would be to limit its existence only to a very very infinitesimal period of time, as every limited period, however long, would be, relatively to the infinity of time which would be necessarily without any Universe. Again, if the Universe now is, it at least might, if not must, have been in the past such a supposition is more likely and consistent with reason than that the Universe now is, but was not, or could not have been, in the past. Where is the reason to limit the existence of Universe to a very insignificant fraction of time and deny it in the whole infinity? On the other hand it is some reason to say that what at one time is, might have been before, not necessarily the very same, but something similar, at any rate, in its stead. The Aryan Philosophy in denying the beginning of any first Universe at some point in the infinity of time, assumes the attitude which reason supports. Mere doubt, or its denial, or mere assertion of the contrary, is not sufficient, but positive proof is necessary to assail the view it holds. In the absence of any such proof it is but fair to hold the view that the existence of Universe had no beginning in time, in other words, there never was anything like the *first* Universe.

To return to the point: Reaction setting in, the equilibrium of Mâyá becomes disturbed. What is the consequence? The subtlest initial being emerges from possibility as individualized existence with the potentiality of its energy and form. The Sattva Guna is manifested and predominates. The Rajas and the Tamas Gunas are still in potentiality, though it is all by this time determined what shall be the intensity, course, differentiation and direction of the Rajas and what the limits of the Tamas.

The idea of "is-ness" (Sattva), individualized existence, rises here. It is the subtlest Ahamkára (I-ness, Egoism) beyond Buddhi, and the extreme uppermost limit of what Shri Krishna calls His Apará (lower) Prakriti (B. G. VII, 4). The state of being, though looking still a point, is no longer the point of energy it was when the Sattva Guna had not manifested. It is now a being, such a being as a centre

would be in view of the idea of a certain circumference. As being, it has its existence, extension and form or limitation. It is a potential being with its individualizing *Prakṛiti*. This *Prakṛiti* as the subtlest and first modification of *Mulaprakṛiti* is matter in its subtlest state which the Aryan Philosophy designates *Akāśha* (from *ā* upto and *Kāś*, light) lit. light so far. It is the state in which the infinite light of *Parā* (higher) *Prakṛiti* is separated in manifestation as individualized existence. Though still undifferentiated by *Rajas* or obscured by *Tamas* which are both in potentiality still this light is no longer the light knowledge and power absolute of *Mulaprakṛiti*, but the fulness of the light knowledge and power of the being potentialized in individualized existence. It is the *Jñāna* and *Bhūti* (being, dignifying power) of the *Sattva* of the being. Here rests in *Sattva* the perfect *Jñāni* *Bhakta* or *Yogi* as individualized existence, with his luminous self intent on the luminous centre, the point of energy, the Self beyond in the *Parā* *Prakṛiti*, forgetful even of his self and existence. Be it noted that the process of evolution attempted to be set forth applies equally to the macrocosm and the microcosm, to the Universe as a whole as to any individual existence therein.

The step next to individualized existence is the play of *Rajas* *Guna*. Its first manifestation is the experience of agitation in the individualized existence. There is manifestation of energy or activity in relation to existence. This energy is the concentration of what it will differentiate into with the starting of the course. There is still no idea of form in relation to the being. The being here resting is a *Sthitadhi** (B G II 56) with his *Buddhi* one-pointed as opposed to the *Sthitaprajña*† (B G II, 55) when resting in *Sattva* beyond all agitation. The *Prakṛiti* with this agitation is a further modification of matter which is designated as *Vāyu* (air) and is grosser than the *Akāśha* (ether) which is devoid of all agitation or motion. The *Prakṛiti* in the *Akāśha* state of matter constitutes the *Antahkarana* (innermost instrumentality) of the being it individualizes. The same *Prakṛiti* in the *Vāyu* state of

* *Sthitadhi*—*Sthita* means established or made firm, and *Dhī* means *Buddhi* or consciousness such as obtains when tinged and associated with the agitating and energizing *Rajas*. A *Sthitadhi* is one whose *Buddhi* is made firm one-pointed, concentrated, but has not still passed beyond the influence of the energizing *Rajas*, as when one rests at the highest point of concentration of *Rajas* still feeling the agitation of the latter.

† *Sthitaprajña*—*Sthita* means, established or made firm and *Prajña* (from *pr*, showing fulness and *jñā* knowledge) is the name of *Buddhi* when it passes beyond the *Rajas* into the *Sattva* i. e. when it is freed from the agitating *Rajas* and thus becomes as it were converted into the steady unagitating knowledge which characterises the *Sattva*. A *Sthitaprajña* therefore, is one whose *Prajña*, or *Sattvic* *Rajas*-freed *Buddhi*, is well established.

matter, with its agitation, but before any actual differentiation, is the Buddhi of the being which it individualizes and agitates or energizes. The matter thus modified and in view of agitation constitutes the matrix of what is called Chitta which is but a further modification of what constituted Antahkārana with its centralized Ahamkāra prior to any rise of agitation. The concentrated energy agitating the being as individualized existence is the essence of Kāma (desire). It is the totality of activity and its differentiations unified to a point from which it differentiates on all sides in space.

In the play or course of energy, the Prakṛiti becomes further modified into another state of matter in which the individualized and agitating existence becomes endowed with a certain range of extension. There is a range of extension to the being as a whole as to every differentiation into which the energy differentiates by the play of the Rajas Guna. This further modification is distinguished as the Agni (fire) state of matter. With the evolution of Agni comes the idea of form and range of extension of the being. The individualized existence of the Sattva with its range of extension and clothed in Prakṛiti modified as the Agni state of matter, is the subtlest objective being with its existence, extension and form, with the energy playing within. There is form, but it is most pliable and is liable to be moulded into any shape. This Agni state of matter constitutes the Manas (mind, thinking principle) of the being. Here is the beginning of what are often described as the Rupa Lokas (Form planes). Beyond the Manas where no idea of limitation obtains are the Arupa Lokas (Formless planes). With the evolution of Manas made up of Agni Tattva (element) the individualized existence as the subtlest Ahamkāra becomes developed into "I" (Aham), the subtlest objective self as an objective being, recognizing his existence (Sattva), energy and powers (Rajas) and his form (Tamas) giving him a separated existence and determining the limit to the play of his energy and powers. This subtlest "I" is the individuality that gathers experience from birth to birth and moulds itself in conformity therewith.

There is consciousness of separated existence, of "I-ness," in other words, there is self-consciousness, because the Tamas here manifested while it limits the individualized existence and confines the play of energy within a certain range, still enables the being to be conscious of individualized existence and "I-ness." This self-consciousness characterizes humanity in general. Beyond it, is the Universal consciousness unconfined by any form, and still beyond is the Universal existence.

At the manifestation of Agni Tattva, or the Manas which it builds, the Sattva has come down three steps, Rajas two, and Tamas is on its

first or the subtlest step. With the evolution proceeding, Prakriti becomes still further modified into a still grosser state of matter which is designated Apas or water. It is the state of matter where Tamas has come to its second step. The form it gives to the being is more stable. The Rajas in its play meets with greater resistance. It has come down to its third step of grossness. The Sattva becomes obscured and the Jnāna of individualized existence or self-consciousness disappears and what remains of it is mere consciousness of agitation and sensation, the sensual perception. The being limited to this plane in its development remains dislodged from the central Sattva of its individualized existence. The Prakriti has left some range to its play. It becomes still further modified into a grosser state of matter which is styled Prithvi (Earth).

The five elements as representing the five states of matter which become evolved in the very subtlest manifestation from possibility into potentiality are the five Mahābhutas (the great elements), as they are called. These Mahābhutas, as entering into the formation of beings from the subtlest to the grossest, are quintuplicated, i. e., undergo five-fold grossness or become Panchikrita. The five stages as the five elements are, (1) Akāsha, Sattva, (2) Vāyu, Rajas-Sattva, (3) Agni,—Tamas-Rajas-Sattva, (4) Apas, Tamas-Rajas, and (5) Prithvi, Tamas. This is the relative preponderance of the Gunas in the five sets evolved by quintuplication.

The five pure Mahābhutas are the Sāttvic group of elements in which the Sattva Guna predominates. They constitute the bodies of the Sāttvic gods of the Vedas, such as, Shabda Brahma (Logos), Marut (god of air), Agni (god of fire), Varuna (god of water) and Kubera (god of Prithvi).

The Shabda Brahma as the subtlest and the first manifestation is the potential centralized existence or Ishwara (Lord) of the Universe with his body of the pure Sāttvic elements, rests in Sattva, and views all as essentially Akāsha wherein he rests centralized.

The Marut has his body of the Sāttvic elements but views himself as endowed with Rajas and as the Lord of Vāyu. So does Agni view himself as the Lord of Agni and so Varuna and the god of Prithvi respectively view themselves as lords of their elements.

In the first quintuplication under the influence of Rajas Guna, the five-fold matter becomes endowed with further grossness in which, however, Rajas predominates as Sattva did in the unquintuplicated Mahābhutas. The matter so evolved enters into the formation of the bodies of the gods or active intelligences through which the Sāttvic existences

named above rule and regulate the Universe. They are of various grades corresponding to the five states of matter from Akásha to Prithvi of their plane.

The second quintuplication occurs on the same lines. The beings clothed in this form of matter are those which constitute the humanity with consciousness of "I", of which the highest type is reached in the Mumukshu (one longing for liberation), or one who does not allow himself to be influenced by any objectivity other than his subtlest self-conscious objective "I", such as he is when resting at the highest point of concentration of Manas. Here resting, he views himself as it were clothed in the Akásha element of this second set of quintuplicated Mahábhutas. The subtler matter, however, of the first quintuplication forms the basis of the body which clothes him. When the Mumukshu gets rid of his "I-ness," he is no more under the influence of his body of the matter of second quintuplication, but becomes a power or intelligence like the gods. As he rises through the different grades of matter of the first quintuplication, he becomes endowed with greater powers which may be called superhuman but which are not therefore the less within the reach of a human being who sacrifices his "I". When he comes at the highest stage of the first quintuplication he is what is called a perfect Sthitadhi, with Siddhis (super-human powers) at his command.

Still higher it is possible for a human being to go. This he does when he dissociates himself from all idea of Rajas and pierces the Akásha of the first quintuplication, as he had done that of the second quintuplication when he sacrificed his "I" below. He is now a Sthitaprajna clothed in the Sáttvic forms of matter. Sáttvic matter too is five-fold, and the Sthitaprajna advances till he reaches or pierces to the subtlest Akásha in which Shabda Brahma is clothed. He has attained Shabda Brahma and the perfection of the state of Sthitaprajna. He has existence and experience, knowledge and happiness, the entire Universe from the subtlest to the grossest could give. But no happiness he finds in objectivity nor any truth he sees there. It is the Subjective Supreme that he seeks. He sacrifices even this highest and subtlest existence. He crosses beyond the Shabda Brahma. He is beyond the Prakṛiti with its three Gunas and is merged into the infinite ocean of Existence, Intelligence and Bliss, a mere point of which represents the Shabda Brahma with the entire Universe, its existence, intelligence and happiness. This is the goal of the human being. This is the Yoga (Union) he seeks, and if firm and faithful, in the end attains.

The third quintuplication generates the five-fold matter still grosser

than that which enters into the formation of human bodies From this are built up the bodies of animals In the bodies of the gods the Akásha—Sattva becomes tinged by Rajas They cannot conceive of existence or Sattva that is not endowed with Rajas or activity. In humanity form comes in and they cannot conceive of existence or power that has not form or limit Their range becomes limited by the Agni Tattva, their intelligence by the Manas it moulds In the third quintuplication Agni becomes obscured on the one hand and thus they have no Manas, and the Sattva totally disappears on the other, and thus they have no knowledge of self or what is called self-consciousness. There is simply the consciousness of Rajas which is still not completely overpowered by Tamas

The matter grows still grosser in evolution This is the fourth quintuplication So evolved it builds up the vegetable world Here consciousness disappears altogether There is not even the Káma (desire) or sensation of animals The Rajas becomes almost overpowered by Tamas and what remains of it is mere irritability confined within the form or the body the vegetable possesses This remnant of Rajas shows itself in the power of growth which the vegetables exhibit But as it remains confined within the form, there is absence of all locomotion

The matter attains its extreme grossness in the fifth quintuplication where every subtler element becomes reduced to the grossest Prithvi form It is the state of the mineral bodies which have only the Tamasic form devoid of all play of Rajas and therefore not even the irritability and power of growth of the vegetables

Humanity, it will thus be seen, occupies a middle position in the Universe What humanity is to the Universe, Manas is to the human being. His Sattva is his existence or Jivátmá resting in Akásha His Váyu is his Buddhi, his Agni his Manas, his Apas his senses, and his Prithvi his physical body The elements which enter into his composition are those of the second quintuplication where Manas is evolved and the self-consciousness has dawned with his emerging from the grosser animal existence Here arrived, and as man, the being is in a position to ensure his advance which by his conduct he can mar or make

The human being incarnated in the Universe is an individualized existence of which he is conscious but knows not the essence, has his Buddhi more or less developed, but both his essence and Buddhi are obscured and dimmed by the extent of Tamas which moulds his Manas The Tamas moulding his Manas, while it darkens his intelligence or Jñāna, limits the range of his powers What little comes to his knowledge comes not pure but tinged with the Tamas and in the form and ap-

pearance determined by that very Tamas By his Tamas-imbued Manas he is ruled He is what his Manas makes him. Its harmony he seeks and strives after, disharmony he tries to avoid

Whether the impressions come to his Manas from his Buddhi above (these impressions, it must be remembered, are past experiences thrown into a certain mould by his Manas) as memory of the past or from the objectivity, in the harmony of his Manas he sees his harmony and sees disharmony in its disharmony Through the senses into which his Manas differentiates he is brought into touch with the objective Universe There are two sets of them, -one to carry out the commands and wishes of his Manas, the other to bring him knowledge from objectivity. The former are the organs of action, the latter those of knowledge These, however, as being the differentiations of his Tamasic and limited and more or less obscured Manas, have necessarily limited powers, and may fail, wholly or partly, to carry out his wishes or to bring him knowledge Again, even if they are successful in their respective functions, he may encounter disharmony and disappointment contrary to the expectation he had formed in his delusion and ignorance. Seeking harmony in the objectivity and identifying himself with the limited self he now is, he limits his existence, as also his prospects of happiness and knowledge, to the period of existence of his body through which only he can continue in touch with the objective Such is the deluded human being, the man of the world, attached to worldly pleasures and selfishly devoted to his own happiness regardless of others.

Harmony is happiness Every being, every object in the Universe, animate or inanimate, seeks harmony and resents disharmony, but it is the self-conscious human being that actively, consciously and thoughtfully strives for his happiness. The same longing for happiness actuates the man of the world devoted to objectivity as also the Yogi intent on the Supreme Subjectivity, the Brahman

To return to the point the human being seeks his own happiness. It shows in the first place that he has it not, and further that he is painfully conscious of his want or imperfection He has less than he would wish he had and desires for more There is the factor of limitation (it marks the Tamas Guna of Prakṛiti) which galls him and which he would fain remove or at least reduce, because that is what he virtually means when longing to be happy The search for happiness is nothing less than one's striving after perfection He puts forth what energy he has to have his desire fulfilled and still the desire remains ungratified. With all his efforts he fails to attain the object of his desire or he meets with influences and disharmonies he is powerless to overcome or avoid.

This makes him unhappy and he feels his insufficiency of strength and the limitation to the powers at his command. He naturally hungers for greater powers as a means to enable him to attain the object of his desire. He begins by shaking off indolence, developing activity and agility. It means the overcoming of Tamas which confines the play of Rajas, and thus widening in a sense the range of the latter's play. This overcoming of the influence of the limiting and confining Tamas is thus the first step a being has to take with a view to attain to the happiness he seeks. It ensures a wider range of play to Rajas increased activity. In other words he, as the first step, becomes devoted to Karma (action).

He develops his Rajas, becomes endowed with greater energy, till no opposing influence is strong enough to keep him from the object of his desire. Is he satisfied? No. The objectivity in which he centres his happiness is fleeting. Constant change, death or destruction, marks everything he sees all around him. Death! why, that doom awaits him as much as it does all the rest. When it comes he must bid farewell to all his happiness. The idea poisons all his happiness. His is not the unalloyed happiness he has been seeking. He wants happiness but knows not its where and how. His search for happiness thus leads him to a longing to know something he knows not still. He has recourse to his reason which he presses into his service and which he will have to develop till he knows the where and how of the happiness he seeks and will have to conform to the means to reach it. In this longing to know the where and how of the happiness he strives after, is the germ of what develops into Karma Yoga.

The human being may equally in course of time realize his imperfection and ignorance and may entertain a longing to be wise. He sees the Universe with existences coming into being to disappear after a time. He longs to know the what and how of such objects. How do they come to being? What were they before? What will they be hereafter? What is their being? What is their disappearance? He sees himself in the midst of change and wants to know if there is permanence anywhere. If there is, what and where is it, and what again is the source of the change he sees all around him? He wants to know something beyond the Universe as he sees it. In this longing to fathom the mystery is the germ of what develops into Jñāna Yoga, as in the longing to know the where and how of happiness is the germ of Karma Yoga. The one seeks the truth, the other his happiness. Both will have recourse to reason which will have to be developed so far as to grasp the real essence of Truth for the one and happiness for the other.

To take first the seeker of happiness. The idea of death poisons his pleasures or happiness as said above. He hears it said in the Shástras (Scriptures) that even after the fall of his body, after what he calls his death, his existence continues. It is only the present body that he leaves. Beyond death, he is told, is the world of Swarga (Heaven). The life or the range of existence there is longer than that in the body of flesh here below. It abounds in every sort of happiness which comes within the reach of a human being in this world in a more or less limited degree. This prospect of fuller and longer happiness of which he is apprised blunts the sting of death. But the Swarga, he is told, is not open to all, and again, beyond death there is also the world of misery as much as that of happiness, and before the misery there, the misery of this world dwindles into insignificance. When he knows this his anxiety is not so much for his existence, which he now knows continues beyond the fall of his present body, but he is now between the fulness of happiness of Swarga on one side and of misery of Naraka (Hell) on the other. In search of happiness he naturally longs for Swarga. Swarga, he is told, is open to the good and the righteous and closed to the wicked and the evil-minded. He thus strives to be good and virtuous and regulates his conduct by the injunctions of the Shástras. Here begins willing sacrifice on his part. The path of evil and wrong he shuns, resisting the temptation of immediate happiness which it sometimes presents to his self. The path of good and right he takes, bearing heroically the unpleasantness and even misery to his self with which it is very often found strewn. The prospect of Swarga gives him firmness to resist the temptation of happiness derived from the path of evil and bear the unpleasantness encountered in the path of good. He develops the virtue of self-sacrifice and regard for the feeling of others. He tries his best to avoid harming others.

The prospect of the happiness of Swarga which he strives to ensure by his line of conduct loosens the hold the mundane happiness once had on him. What is the result? The charm of the mundane objects of happiness is broken. Not that he does not enjoy them. That he does if he can do so without swerving from the path of virtue. He will even feel their loss but in the reward of Swarga he finds consolation.

The weaker his attachment grows for the objects of this world the clearer gets his reason. The dispersion of the clouds of Tamas commences. His reason shines brighter and soars higher as the process advances. This leads him to think of the distant future beyond his stay and happiness in Swarga. However long the stay, end it must and he return to the mortal world and again enjoy the happiness and bear the misery from which no human being here is free. The happiness of Swarga too does

not ensure him ever-lasting and unalloyed happiness. From Swarga return there will be to this world, say the Shástras, to the world where unalloyed happiness there is none. Can he not avoid such return to this world? He puts to himself this question. This brings him to another question. What determines one's return here? His samskáras,* says the Shástra. What are his samskáras and how do they determine his return or birth in the mortal world? His samskáras are a mould of the Prakṛiti which individualizes him, limits the range of his powers and moulds his form. Whatever his desires, his emotions and passions, they become moulded into his samskáras which in their turn mould the Manas of the individual self, as he is. It is the harmony of the energizing and coursing Prakṛiti which moulds the Manas, that he seeks. The differentiations of this energizing Prakṛiti constitute his desires. Their harmony is his happiness, their disharmony his misery. Limited necessarily and short-lived is their harmony wherever it is met with in this transient world of grossness and objectivity. More extensive and relatively longer-lived is their harmony in the subtler world of Swaiga to which the path of virtue leads. What is it that one desires in the happiness of Swarga? Something objective. It is something akin to what obtains in the world here below, only less limited and of longer duration. The grossness and limitation and the preponderance of evil in this world of mixed virtue and vice generate circumstances which serve as hitches in the way of one's even virtuous desires being gratified, and which make limited and short-lived what little harmony and gratification become possible. In the subtler, and therefore less limited, and virtuous Swaiga to which one becomes entitled by virtue, there is fullest harmony of such desires for the gratification of which the surroundings and circumstances in which he was placed during his life here had not been quite favourable. As a reward for the path of virtue which he had elected for himself here, he gains admittance to Swarga and more favourable circumstances and surroundings in his next birth here in this world, the harmonies of the objects whereof he had desired but failed to acquire.

Desire for the objective constitutes his samskáras and determines his return to this world. The happiness consists not in the object itself but in the harmony it produces in the energizing Prakṛiti of the being. To some modification of the energizing Prakṛiti the being clings who seeks his happiness in such harmony. With such modification he identifies himself and that modification constitutes his samskára determining his individualization, the extent of his powers and the nature of his mould. The samskára gets firmly settled during his stay in Swarga or Naraka,

* Samskára is the impression stamped on the soul by virtue of the being's desires and attachment to objectivity or to some mould or modification of Prakṛiti.

as the case may be, from whence he is transferred to the seed form before starting for his next incarnation in this world. When the samskāra ripens for fruition the reaction sets in. The energizing Prakṛiti will have its course and brings the being who had identified himself with it to this world of objectivity in the midst of the objects of his desires. Even virtuous desire for any object of this world, it will thus be seen, leads to one's return here, where, however favourable the circumstances, unalloyed happiness is out of question.

Coming to such a conclusion, what shall one do to attain to the unalloyed happiness he seeks? He is to have no desire. He is to identify himself with no modification of the energizing Prakṛiti vibrating in his Manas. No harmony of any such modification will ensure him what he seeks. In the virtuous life he has been leading he has accustomed himself to forego and sacrifice such harmony whenever some evil action seemed to promise it, and to bear with patience even positive disharmony met by his desire in the path of virtue he firmly followed. He would injure none, would do no wrong, because he knows the sinfulness of such an act which hereafter will only throw him into the Naraka of untold misery and does him no good here. He would even forbear and forgive any wrong or injury done to him and would pity the author for the sin he commits and the misery he will bring upon himself hereafter. These and similar virtues he has developed. But from desire he has not been free, —desire which keeps him in touch with the objective and drags him to this world of misery, of birth and death.

He is to have no desire, in other words, he is not to seek, or to identify himself with, any harmony of the energizing Prakṛiti which individualizes him and vibrates in his Manas. What is the result? He is to turn to no object in the Universe for his happiness. Nothing that his senses bring to him is of any service to him. There is nothing to which his organs of action can profitably take him. There is not a thought vibrating in his Manas but represents the impression which either favoured or foiled his desire, which he either desired to have or not to have. Each and all of them had something to do with desire, more or less. Not to have any desire, is thus to separate oneself from even the course of the energizing Prakṛiti of his Manas. He rests at the highest point of his Manas as the subtlest objective "I" beyond the course of its energizing (Rajas) Prakṛiti. He is to have no desire for anything objective to himself, for any power or form, for none of these ensures the unalloyed happiness he seeks. What now? Is he to have any desire for the existence of his self? Such is the most natural question that confronts him. If answered in the affirmative, there is something he desires. His is the self virtuous in the extreme. It is the existence of such virtuous self that he desires. But

it is a desire for something which is objective, which has its individualizing, energizing and limiting Prakṛiti. It is a desire for the state of being, with existence, extension and form, however much such desire may exclude differentiations of the energizing Prakṛiti or the moulds it may assume. Such a desire too will have its corresponding saṃskāra which will have its reaction ending in the being's birth in the objective world. Return he must as a virtuous being by virtue of his desire for the existence of his individualized objective self. What will be his state? He will enjoy the happiness of Svārga as a virtuous self and return to the earth to experience the happiness there mixed with misery, because he will meet with both harmony and disharmony. This, at any rate, is not the unalloyed happiness he seeks.

So long as desire for even so much as the existence of "I", the subtlest individualized self, is entertained by the being, he fails to find the unalloyed happiness he seeks. Is he then to have no desire for even the existence of his self, because that is the only thing that is left to him? Not to have even such a desire, is to part with his self as he had been doing with everything for which he ceased feeling desire. To part with his self, such as it is, is to part with the virtues he had been so long developing. Do virtues stand in the way of one's happiness? Must they go before happiness comes? Are these two so very inconsistent? His virtues only are his excellence and worth. What is he without his virtues? Again, if happiness come with one's parting with one's self, to whom does it come and who attains it? He is puzzled.

Such is the position of Arjuna in the Gītā when he sinks in his chariot centred midway between the two armies. He sees destruction threatening the very ones without whom life to him would not be worth living. He despairs of the happiness he seeks. He sees no aim, no goal, and to the inevitable resigns himself drowned in grief and despondent.

When the being thus sees no way to the unalloyed happiness he seeks, when to him returns to this world seem inevitable and never-ending, that moment, utterly helpless, he is drowned in deep grief and blank despair. This intense and all consuming agony, this state of total blankness, however, wherein for a moment he loses himself, proves his salvation. It is the crowning moment of the being's life. In this momentary blankness, if it be real, when all objectivity including even his self vanishes into oblivion, comes to him darting a glimpse of the Infinite. He feels as he had never felt before. What does he feel? Happiness? a very tame expression. It is something indescribable by the Tāmasic speech which will call it Bliss. This experience, even though momentary, thrills his entire being to its inmost depth. He is a changed being. There

is no more blankness, no more despair. He looks resigned, but it is the calmness which the consciousness of his experience gives him. Momentary was the glimpse but its memory brightens him. It is now that he really knows what he had been seeking all along. He is on the Path to his goal, bright with hope in the memory which never leaves him. His Manas performs its functions, so do his senses and the body, but he revels in the memory of the momentary glimpse which continues thrilling his very being. Poor and tame to him looks all happiness which they all could possibly give him, not more than a mere fraction of what he experiences in the memory.

Extremely rare it is to find a being perfectly virtuous in this world, and rarer still is one to whom comes such blankness of despair as portrayed above. What is described above is the self-illumination. Rare as it certainly is, instances of such self-illumination are not wanting. One, at least, is well-known, that of the Lord Buddha who was the very ideal of virtue.

The glimpse comes with the blankness which engulfs the self. Extremely rare is such a state of blankness and therefore such direct illumination from the Reality within. But there will be beings who despair of all happiness in this world of objectivity. No harmony of Manas, nor anything which the senses could ensure, approaches their ideal of unalloyed and ever-lasting happiness. They feel despair which is more like unrest than like blankness and self-oblivion. The glimpse comes not to them. But the Guru comes to their help—the Guru who is himself illumined and shedding light on all around him. In despair the being goes to him. Perfect and unflinching faith in the Guru dispels the being's unrest. There is the essential calmness, and the light from the Guru flows in. Conviction comes with the light and the being is on the Path as much as the one self-illumined.

It will be seen that the being started in search of happiness, ever doing what helped him to his goal. His had been a life of sacrifices. He began with the development of virtue to which he worked himself, and the virtues gathered to him the more he ceased feeling concern for his energizing Prakriti, in other words, the more he allowed actions to be what the Prakriti left to itself would determine, himself remaining unconcerned. Never was he called upon to renounce actions or not to perform them. He developed into a being perfectly virtuous. With all his striving he had still not what he was seeking. Finally comes the blankness of despair and the crowning glimpse which puts him on the Path which leads to what he seeks—unalloyed and ever-lasting happiness. Does he now *stop* actions? Certainly not. He leaves his Prakriti to its course and thus allows actions as much as he had been doing all along his advance towards the Path.

At first he was simply nearing the Path but was ignorant of the what and where of what he sought. In the end, when on the Path, he knew what he sought and where it was. The Path which he follows henceforth and which leads to happiness or Bliss Eternal, constitutes the Karma Yoga which, as set forth in the Gítá, reveals what shall be the attitude of the being as a Yogi towards actions which he shall perform.

The being seeks happiness. Happiness is harmony. Harmony of activities is the only harmony the being knows all along his advance. It is desire that he kills, but no legitimate action he restrains. As seeking harmony or happiness his eye is never off from the energizing Prakṛiti till the moment he is on the Path itself, or more strictly, till the momentary blankness preceding the first glimpse. From this the Path receives its name, Karma Yoga. Even after his being on the Path his attitude towards the energizing Prakṛiti remains the same as before, but with this difference, that now he knows that what he seeks is not within the range of the energizing Prakṛiti.

To speak next of the seeker of Truth. He has reason more developed than the seeker of happiness. He seeks knowledge and wants to fathom the mystery, while the other seeks happiness for his self. Not that he is indifferent to his happiness, but the solution of the mystery has fascination for him. He seems to devote himself to what does not concern his self. The distinction, however, is only apparent. It is a distinction without a difference. To their self they both minister. The one wants for it wisdom, the other happiness. The first values his happiness no less than the other, nor does he sacrifice any in the wisdom he seeks. If he finds happiness in the wisdom, it makes no difference. The seeker of happiness seeks not the solution of the mystery, but he has it solved all the same in the end, and he has the wisdom of the seeker of the Truth.

The seeker of Truth sees variety and change in all that surrounds him. The objects come, grow, decline, decay and die. What are they in essence? What were they and what will they be? Whence, why and how do they come, and where do they go? There is not a being in the Universe but is subject to constant change, himself including Himself! What is he? What is life? What is death? Such and similar questions strike him. Science helps him a good deal but the mystery remains unsolved. He sees changes. To what are these changes due and what are these existences independent of the change-producing influence? In other words, what, if any, is the persistent essence in the ever-changing objects around him, and how and why is it influenced by the changing influence? Why a being is alive one moment and dies the next? It is a change of state, he knows,—this state of life and death. But what is that change? Life there was, but it is there no longer. Is it gone? Where?

Has it ceased or 'subsided? How and why? What is its essence? What was it when it enlivened the body? What and where was it with the body dead? Incomprehensible it all seems to him, and sets him thinking. He is in search of the persistent something and the cause of change. The persistent something is the Truth he seeks. There is something else which generates change and is not the Truth but exists in association with it. The Truth he does not see or know, nor does he know the something other than the Truth, but he sees its effects all around him. He proceeds by the process of exclusion. Whatever liable to change he meets with is not the Truth he seeks, and he minds it not. He thus commences with discrimination between the non-Truth he meets with and the Truth he seeks and wants to know. This is the Viveka he develops at the very outset in his attempt to fathom the mystery. He shuns or throws away, as it were, the non-Truth which is not the Truth he is seeking. This is the attitude of *Vairāgya* or non-attachment or unconcernedness for whatever exhibits change. It is his senses that bring him in touch with the objective Universe. When he finds that everything that they sense shows change and impermanency, he as much ceases to drive the senses as he shuns the objects they sense. He searches his *Manas*. The impressions therein, his thoughts, image what the senses had brought there. There is not a thought or feeling but refers to something that is liable to change. The Truth, persistent and one, whatever it is, is unchanging and therefore beyond the cause of the changes which seem to affect every existence he sees or can think of.

In what does this change consist? So far as he can see it, it consists in the varieties of forms and differentiations of the play of energy. There is not an object but has some form and some energy playing within it. The form is not from the Truth he seeks, because it changes and is not the essence of its existence. The energy too is not the Truth, because it is ever changing from moment to moment. What is it that gives form and energy to the objects? Whatever it is, the Truth he seeks is beyond it. Every form results from limitation. This form is no more the essence of any object than is any limit the essence of what it limits. If anything, it is the very reverse. It hides the essence or, at least, allows only imperfect and partial knowledge of what it limits. Limitation, he thus sees, is one of the factors the objects derive from the ever-changing influence which is the source of all change. The Truth he seeks is beyond every such limitation or form. Then there is the play of energy. The limitation which manifests as form is but limitation of this play of energy. It is the very nature of energy to run its course and in so doing be differentiated. It thus is the source of motion or activity and multiplicity. The coursing and differentiating energy is another factor in the objects as coming from

the influence which is the source of all change. The Truth he seeks is beyond all form or limitation, beyond all energy or activity. The objects minus the limitation they present and the energy they exhibit are the Truth he seeks. The objects as they appear are not that. He shuns them as being something else than what he seeks. The senses that sense them exhibit energy. They are no more the Truth than the objects they sense. The Manas too exhibits activity. It too is not the Truth he seeks. He shuns the objects, the senses, the vibrating Manas. Be the form pleasant or painful, large or small, be the activity harmony or disharmony, neither is the Truth. It must be, his reason tells him, beyond form and beyond activity. Beyond activity he must go before he can find it. It cannot be anything objective, because all objectivity has form. His mind is turned away from objectivity. The senses cannot sense it, because they confine themselves to the objective. He leaves all objectivity and the senses and questions his Manas. Manas shows thoughts. They are essentially some modifications of energy and image only the objective. Beyond the vibrations which Manas exhibits as thoughts must be the Truth if there is one. He leaves the objects and the senses and tries to look beyond the vibrations of his Manas, concern for which he has already ceased to feel. The restless Manas foils him in his attempt. No new thoughts he manufactures, but the past ones come rushing and with greater force when they find the field clear for them and with nothing from objectivity to oppose them. He wants them not but they come and keep vibrating. Any attempt to check the activity of Manas makes it restive and violent and, what is more, it, for the time being, turns his attention to the vibration he seeks to check and away from the mystery beyond. With the check removed, as when he again turns to the mystery, there is the Manas restless as ever before. He sees his unruly Manas and knows not what to do with it. He shuns it but it will not shun him. It drives him to helpless despair and despondency. He sees the Manas gradually losing in force as memories one by one come and pass away. Occasionally he sees his Manas temporarily calmed down and, if at all, faintly vibrating. He thinks of fathoming the mystery, but the very thought ruffles the Manas and sets it vibrating with greater violence. Deeper grows his despair at being foiled at every such attempt whenever he sees his opportunity in the temporary calmness of Manas. It is, however, the despair of failure which he feels and is conscious of. Perfect calmness of his Manas is what he wants to fathom the mystery, but the very thought of fathoming the mystery disturbs the Manas in its calmness. All hope he loses. Deepest despair drowns him. The Manas again temporarily calms down. He in his blank despair notices it not, much less does he think of fathoming the mystery. He is perfectly oblivious of his self drowned in blank despair,

and he realizes something so transcendent, so fascinating, that the sight drives off the despair, and he forgets himself in its contemplation. He is on the Path to his Goal. That is the Truth he had been seeking. He returns to consciousness perfectly satisfied. He tries to think of the vision he had but finds that it eludes all thought. Did he see it? Yes, but no, as there was no *he* to see it. He could not remember his being there, nor could he remember any idea of duality as himself and the vision he had. It was Light such as no light is. It was something that had no beginning, nor end, nor middle, no form, no energy. That is the Truth. He knows It now. It filled all. It was all. He revels in the memory of his temporary experience. It baffles speech, it baffles thought. As a Jnāni he goes about in the Universe of forms and change which has an altogether new aspect for him. At times forcibly comes the memory and he forgets himself in ecstasy.

He knows the essence of the Universe, of every individual existence in it. He knows the Truth. The mystery is no longer so to him. He knows what is this variety the Universe presents. It all comes from what has really no independent existence. He pities the being whom the differentiating Rajas and the limiting Tamas delude and deceive. Who ever in view of the mighty ocean minds or heeds or even sees any distinction between the ocean and the innumerable waves and bubbles that rise and burst? Such to him is the whole Universe where there is nothing but the same One Truth, all-pervading and ever-existent and ever the same. A wave strikes against a wave, one subsides another rises. It is the play of Māyā, the individualizing energizing and limiting, the three-Guna-imbued Prakṛiti. Who in such play injures whom? What is injury itself?

He started in search of Truth and had no eye for harmony or disharmony as the seeker of happiness had. Change and limitation, wherever found, he passed by unheeding and was intent on what rested beyond them. Throughout his search he shunned Prakṛiti as something which was not what he was in search of. This was the attitude he maintained till he was on the Path itself in view of the Truth he was seeking. As shunning Prakṛiti he shunned actions. But he was not the less, therefore, leaving it to itself than the seeker of happiness. His was the search for Truth and the Path, stepping whereon he had the first view of it, is styled Jnāna Yoga, wherein the being in search of Truth meets with and knows what he was seeking. The Karma Yogi and the Jnāna Yogi on the Path, whatever its name, Karma Yoga or Jnāna Yoga, realize the same essence which one styles Bliss, the other Truth. But they both know that the Bliss is the Truth and the Truth is the Bliss which fills the Universe, whatever the appearances rising bubble-like in the infinite ocean. Both shun in order the objective existences, the senses, the Manas and finally their very

self Both grow equally virtuous as they advance. Both before stepping on the Path experience the blankness of despair from which they both rise illumined, blissful and wise. The same is their subsequent view of the Universe, the same their attitude, the same memory of illumination thrills them both, call them Jnáni or Blissful, Sannyási or Yogi.

What is the attitude of both, the Jnána Yogi and the Karma Yogi? It is exclusive and unflinching devotion to Truth in the one and Bliss in the other. Till they step on the Path itself, neither of them knows what it actually is. But a being may form his own ideal of supreme perfection and be devoted to that ideal, heart and soul. Not the idea of happiness nor of Jnána, but simply of devotion, Bhakti, fills his whole being. All objectivity, senses, Manas fade away. His self only remains. Why does the Lord remain concealed? Why does He not come? Will He come? Will He receive him in His Grace and Mercy? He hungers for the Lord that remains hidden. Despair, deep and blank, fills him and drowns his very self. In that moment of oblivion, of suffocating grief and despair, he is graced with the vision of the Lord and he loses himself in its contemplation and revels in the Grace vouchsafed to him. The memory of the Presence thrills his being. He is on the Path which is styled Bhakti Yoga which, so far as the attitude of the being is concerned, in no way differs from the Karma Yoga or the Jnána Yoga. The Bliss of the one and the Truth of the other is the ideal Lord of the Bhakta who revels, oblivious of his very self, in His Grace.

Three are the Paths, viz., Karma Yoga, Jnána Yoga and Bhakti Yoga, as explained, on any one of which a being steps. They all, however, mean the being's freeing himself from the bonds of Prakṛiti, feeling no concern for its course and remaining ever intent on what rests beyond as something persistent, permanent and perfect, unchangeable and unlimited. Before stepping on the Path itself, to all comes the blankness of despair. The same illumines them all, and with the illumination, the same is their attitude of unconcern towards the individualizing, energizing and limiting Prakṛiti, and intentness on the Light beyond, already experienced by them as Bliss or Truth or Perfection, and the memory of which continues to thrill their very being.

The Gītā advocates and reveals these three Paths to the being who has arrived at the stage of despair as Arjuna had when letting fall his bow and arrow he sank in his seat with Manas drowned in grief (Ch I, 47). Initial despair is thus essential for the revelation of the mystery of the Three Paths or Yogas, as they are called.

Much difference and often discussion arise in connection with these Paths among their respective advocates. Each finds his view or Path advocated in the Gītā. So far he is perfectly right. But he goes further and

says that the *Gītā* gives predominance to his Path and reviews the others as being inferior or fitted for the less advanced. Each thus seeks to give the first place to his Path and belittle the others and cites the *Gītā* itself as his authority.

The fact is, neither is superior, neither inferior. All of them point to the same attitude and the *Gītā* itself supports the view (Vide V, 4, 5; VI, 1, 2, 4; VII, 1; X, 10, XII, 3,4,6,14, XIII, 10, 18, 24) It equally extols all. Whence, it may be asked, the differences and the claim for superiority for any particular Path by any one? It all comes from taking the real attitude of being on the Path for the one advocated, and understanding others as being some state prior to being actually on the Path.

Thus the advocates of *Jñāna Yoga*, for instance, will claim for one on this Path the attitude attained when illumination comes after the initial blankness of despair, and views the other Paths as some state prior to such illumination. To the *Karma Yogi* as to the *Bhakti Yogi* he thus denies having received the illumination which to one in *Jñāna Yoga* he allows. He thus makes a comparison not between a *Jñāna Yogi* and a *Karma Yogi* or *Bhakta* on their respective Paths, but between a *Jñāna Yogi* on the Path and one who is not on, but still seeks, the Path of *Karma Yoga* or *Bhakti Yoga* and is thus not yet strictly speaking *Karma Yogi* or *Bhakta*. The *Jñāna Yogi* he takes as one illumined by the Truth and shows in support such verses in the *Gītā* as portray the attitude. The *Karma Yogi* and *Bhakta* he takes, not as illumined by and having a glimpse respectively of the Bliss and the Perfection which the two Paths contemplate and mean, but as being still the seekers of happiness and of the Lord respectively, such as they are prior to the illumination coming to them. The same thing is done by the *Karma Yogi* and the *Bhakta* in claiming superiority for their respective Paths. Each claims the stage of illumination for his Path, and gives to others some state prior to such illumination.

That *Śrī Kṛṣṇa* in portraying the Three Paths claims for every one of them the same stage of illumination after the blankness of despair, is sufficiently evident from the text of the *Gītā* itself where in different places the very same words are used in describing the attitude of *Jñāna Yoga*, *Karma Yoga* and *Bhakti Yoga*, each of which receives the name of Path or Yoga, be it noted, after the illumination, because it is only after the illumination that the being is *on* the Path and is aware of it. He has his goal before him and he knows the Path to it. Prior to illumination he is merely seeking something but knows not the Path that leads to it. The final illumination only proves that he was going in the right direction, and with the illumination only he knows that he is on the Path.

The *Gītā* reveals the Path which is one, however differently it may be named or even reached, and the time for its revelation comes when the

self, in search of Bliss, Truth or the Lord of his devotion, seeing no way to it, is reduced to blank despair and engulfed in grief, utterly listless and apathetic.

One distinguishing feature of the *Gîtâ* is its being recognized as authority equally by every school of Aryan Philosophy, be it *Dwaita* or *Advaita*, and every one sees his own view supported therein. The text justifies the interpretation which each puts on it in support of his view. Is its composition so very loose and unprecise, one may ask? No; on the other hand, it is the most concise and the most precise statement of philosophic truths and has ever been recognized as the most indisputable authority by all

It is the embodiment of the central Truth in every system of Philosophy and the treatment of that central Truth is so universal that it embraces it in all its aspects. It thus explains the Truth in its essence and in its many-sidedness. The various schools of Philosophy treat of the same Truth, some in its essence, some in one or other of its many aspects. The *Gîtâ* in its universality confines itself to none in particular, but embraces all, and every one of them is there supported. This distinguishing feature of the *Gîtâ* suggests one chief idea, viz., that the words used in the text ought to bear the most comprehensive sense, however much any one school in particular may seek to contract it to serve its own end and explanation. The limited sense is naturally included in the wider and comprehensive one, but the beauty and perfection of the text become still further evident when one finds that any such limited sense too can be preserved throughout the whole text as much consistently as the comprehensive one. The limited sense being nothing else than viewing the Truth in one or other of its many aspects, is generally borne out by the *Gîtâ* which in its universality comprehends all aspects

There are reasons, however, which lend support to this view, viz., that every school of Philosophy treats of the same Truth. The founders of the various schools were no common beings. They were *Rishis* of high spirituality who had realized the Truth for themselves and were not its mere seekers. They were the teachers of men. They said what they knew from self-experience and not what they thought. They presented the view and the aspect of the Truth which, they knew, would suit those whom they taught.

The greatest misapprehension often arises in the two words, *Jñâna* and *Karma*, which give name to the two Paths, and give rise to endless controversy in which the advocate of each seeks to establish the superiority of his Path over the other. It comes simply from confounding *Jñâna* and *Karma* with *Jñâna Yoga* and *Karma Yoga* respectively.

The embodied being with his casement of the three-Guna-imbued Prakṛiti, is under the influence of the three Gunas, Sattva, Rajas and Tamas. The Tamas attaches him to form which it determines. It limits and confines his energy and powers, and clouds and obscures his intelligence. It thus serves as an impediment to the play of his Rajas in the one case, and as a veil to his Jñāna in the other. The Rajas agitates Jñāna but does not obscure it, and wherever it seems to obscure it there is the influence of Tamas at the bottom, and to that extent, it must be admitted, the Rajas has not its fullest development. Thus one with the fullest development of Karma which has Rajas for its basis, must be as fully beyond the influence of the impeding Tamas, as the one with the fullest development of Jñāna which has Sattva for its basis. The development of Rajas ends in Omnipotence, that of Sattva in Omniscience, both attributes of the Omnipresent. The Omniscient rests centred in the Sattva, the Omnipotent plays in and pervades the extensive space. The Omnipotent Karma Yogi cannot be denied Omniscience any more than the Omnipotent Ishwara can be denied His Omniscience. Jñāna contemplates the central Sattva, Karma represents the coursing Rajas. There can be Sattva uninfluenced by the Rajas, but there cannot be Rajas without the Sattva it agitates. Herein lies the superiority of Jñāna over Karma; the one presides over and rules the entire objectivity, the other pervades and works therein. The former is calm and peaceful, the latter active and energetic.

But the Jñāni centred in Sattva, and the Karma Yogi with his Rajas perfected and traced to the same central Sattva, and both still imbued with the idea of existence under the influence of the individualizing Prakṛiti, in other words, the Omniscient Jñāni and the Omnipotent Karma Yogi, intent on the Supreme Subjectivity beyond their perfected existence, equally leave behind and turn away from the three-Guna-imbued Prakṛiti and merge into the beyond. So long as the one devoted to Jñāna Yoga, and the one devoted to Karma Yoga, each recognizes his existence (the idea of I-ness they both have sacrificed when stepping on the path of Yoga), even selfless, with every step the former takes on the path of Jñāna Yoga, the reduced Tamas allows freer play to his Rajas while he rests intent on the central Sattva, and with every step the latter takes on the path of Karma Yoga, the reduced Tamas allows his intelligence or Jñāna to shine brighter and less and less confused as he advances with his eye resting on the centre, the starting point of the Rajas which he traces back to its source in search of the happiness he seeks.

The Jñāna Yogi is intent on and seeking Sattva or Jñāna which gives name to his Path. The Karma Yogi seeks ever-lasting happiness and harmony and traces back to its source and end the ever-changing and duality-generating Rajas which gives name to his Path. Both are equal-

ly indifferent to the play of Rajas as it courses towards objectivity Both have their selfless existence perfected when they reach the central Sattva, and both attain to their goal when they cross beyond their existence into the infinite ocean of Existence, Intelligence and Bliss where the Jnána Yogi becomes the Intelligence itself, the Karma Yogi the Bliss itself

With the sacrifice of the unselfish "I" the Mumukshu, according as he is the seeker of Jnána or Bliss, steps on the path of Jnána Yoga or Karma Yoga with the first illumining glimpse Jnána is Brahman, Bliss is Brahman Both, therefore, seek the same Brahman, only under different names, and hence the different names of the Path which is one.

THE BHAGAVAD GITA.

CHAPTER I.

THE DESPONDENCY OF ARJUNA

The first chapter of the Bhagavad Gítá deals with the arrangement of the two opposing forces, their respective attitudes and feelings, their strength and numbers. It describes the advance of Arjuna, the Pándava hero, in the centre of the battlefield, eager for fight and feeling sure of victory. The moment, however, Arjuna stands at the centre, midway between the two forces, there comes a sudden change in his mood—a change rarely to be observed in a real hero, and in a real warfare, taken in their literal and military sense. The cause of this sudden change lay, certainly, not in fear nor in cowardice, for that would belie the whole of Arjuna's past, full of mighty deeds of fearless valour, nor did it lie in his compunction at his having to kill the persons he was going to fight with, because he all along knew whom he was going to meet. This was not again the first time that he had met his cousins and relatives, the Kauravas and their adherents, in open field. Some at least, if not all, of the same relatives he had fought before. It was when he won by his prowess in archery the daughter of Drupada, and again at the gates of the city of Viráta where the Pándavas had passed their last year of exile. The feeling of bitterness between the cousins had been continually growing till it culminated in the present struggle. Never in the past did any idea of sin in fighting his cousins trouble Arjuna or stay his hand. Does it not look strange that it should do so now, when the feelings rankling in the heart were the bitterest, and with the wrongs done to him fresh in his memory—he deprived of his dominions, his queen insulted and himself with his brothers and aged mother driven into exile?

These are some of the points which go to strengthen the view that the first chapter bears some interpretation deeper than that which appears on the surface—an interpretation which will explain Arjuna's past conduct and his growing bitterness of feeling, and reconcile his past attitude with his present abstention from fight on the ground of sin, as he understands it. This deeper sense is to take the struggle between the cousins, the Kauravas and the Pándavas, in its esoteric or spiritual sense and not in its literal or military sense. Viewed in this light, Arjuna's present

attitude of abstention on the ground of sin seems reconcilable with his whole conduct in the past. On this line is attempted the exposition of the first chapter.

All Arjuna's struggles in the past meant his striving to advance upwards towards spirituality, fighting and overcoming step by step lower worldly desires and attachments. The same spirit still animated him when he was advancing towards the central point midway between the two opposing forces. It is only when he stands at the very centre that a change comes over him and he talks of the sinfulness of the fight, of his killing those without whom life to him would not be worth living, of his seeing no happiness in victory or in the dominions it may secure, and of family destruction and its consequences. Why did such ideas come to Arjuna at the moment when he arrived at the centre, and what did they signify? They come to every aspirant for spirituality at a certain stage, and they determine his aptitude for the instructions embodied in the Gítá. An attempt is made in this exposition to read the first chapter in this esoteric sense which seems more consistent with the purely philosophical character of the rest of the Gítá than does the literal and the military sense. Had the latter been intended, had literal warfare been meant, a recounting of the heroic exploits of Arjuna's ancestors and of his own valiant deeds in the past, of the prowess and deeds of ancient heroes, would have better suited the occasion than did the philosophical discourse on Karma and Jnána and Bhakti, on Yajna and Yoga, on non-attachment and renunciation. Who ever incited and led a warrior to battle by preaching, and that too exclusively, the abstruse philosophy of soul and spirit, of bondage and liberation? Viewed in this light, the first chapter deals esoterically with a human soul who has been fighting his way upwards against his lower nature, and has reached a certain stage, where the same lower nature, now refined, deludes him and bars his progress. He sees not his way and grows despondent, when the Guru or Guide enlightens him and puts him on the path to his goal. The advent of the Guru and the instructions he imparts, or the Truth he reveals, are embodied in the Gítá, of which the first chapter, viewed esoterically, forms a fitting introduction.

धृतराष्ट्र उवाच ॥

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पांडवाश्चैव किमकुर्वत संजय ॥ १ ॥

Dhritarashtra said :

1. On Kurukshetra, (which is) the field of Dharma, gathered

together, eager for battle, what did they do, mine (sons) and the Pándavas, O Samjaya?

The first chapter opens with a question Who puts the question? The blind king Dhritaráshttra He personifies the ignorant Jiva (soul), engrossed in and attached to the limiting and obscuring Tamas Guna of Prakriti, but aware of his own imperfection and ignorance He is the deluded human soul of the world attracted by its allurements and feeling happiness and misery respectively in the harmony and disharmony of objectivity. He has his reason more or less developed Dhritaráshttra, the blind and ignorant soul, thus questions Samjaya for the information he desires to have.

The question he puts concerns the doings of some he calls his own, and of others he calls the Pándavas They are far away from him, on the plain called Dharmakshetra (field of Dharma) or Kurukshetra (field of action) where Reason or Buddhi only can go Buddhi, not of the deluded self as when turned towards objectivity, but one that is endowed with Sattva by Vyása, as Samjaya's was, and has thus turned away from Tamas which it discards, and faces the subtler Sattva.

Samjaya, literally meaning one who has conquered well, represents the Buddhi which has gained mastery over the physical body and the senses and is thus not clouded by their gross impressions To such a Buddhi Dhritaráshttra has recourse for the information he wants.

The questioning attitude of Dhritaráshttra points to one more thing, and it is this, that the human soul, how much soever deluded and engrossed in Tamas, has a tendency to soar higher towards subtleness. Tamas thus he may tolerate and may even take delight in, in the absence of anything better, but never fully likes and would fain have it gone.

The deluded self seeks his own happiness This happiness is the harmony of his energizing Prakriti coursing towards objectivity and moulded into the self's being. The various energies of the self coursing towards objectivity are the Kauravas, the sons of Dhritaráshttra who calls them "mine," and their adherents. They all seek harmony in objectivity and form, on whatever plane coursing, from the lowest physicality to the subtlest subjectivity. To embodied existence they all contribute, and the harmony of such existence they seek. Thus Rájasic in essence, they are, and desire to remain, wedded to Tamas.

With the growth of intellect and reason, when the deluded self in search of his happiness comes to know that his existence will continue even after the physical body falls, and that the superior happiness of Swarga is possible for him, he turns his eye towards that subtler region and generates the energy which tends towards subjectivity away from the objectivity. This energy is Pándu, and its developments on the various

planes are the Pándavas who as tending away from the Tamas, though not quite free from it, work in opposition to the Kauravas coursing towards objectivity. The conflict first begins in the physical body. Subtler is the happiness the Pándava energies seek, but that subtler happiness is not quite devoid of objectivity. Initial sacrifice is necessary and in this the Kauravas show opposition to their cousins, the Pándavas, but subsequently become reconciled to them as they meet with the happiness of objectivity which they too share with their cousins. But to their discomfiture they realize that the Pándavas are growing stronger and carrying all before them, that it is the Pándavas that really rule and not they, though the former do share their acquisitions with them. This idea increases the bitterness of feelings between the two. The Kauravas bear their deposition, as they think, in their helplessness before the growing strength of the virtuous Pándavas, but the bitterness of enmity grows in the heart. To the subjective the Pándavas tend, in other words, wider they extend the range of their dominion and power and away from Tamas and grossness they advance in their course. Tamas, however, is only reduced, not absent, because they too have for their aim some objectivity, though a subtler one, which is not devoid of form or Tamas, though it embraces a wider range. Dhritaráshtira, the blind one, in the grossest objective physicality sees with anxiety the growth of the power of the Pándavas, the progeny of his own brother Pandu, and the subjugation of his own sons, the Kauravas. The Pándavas respect him, but he loves them not in his heart, for in the reduction of Tamas which they achieve and accomplish, he is made to play in their hands and thinks himself quite neglected and uncared for.

The rise of the Pándavas and the weakening of the Kauravas symbolize the development of virtue and its conquest over vice with the advance of the human self towards subjectivity. Step by step the Pándavas claim as their own the physical body, the region of the senses and even that of the Manas. Everywhere virtue reigns supreme. The body, the senses and the Manas will have to bear suffering, if any comes, rather than avoid it by unrighteousness, nor will they be allowed to countenance any evil which promised happiness. Not a thought vibrates in the Manas that is not virtuous. From here too the Kauravas were made to vacate and retire. The Pándavas thus passed beyond the Tamas Guna of Manas. The energy playing in its various differentiations and with a tendency towards subjectivity, the subtlest objective "I" centralized in the Manas, constitutes the forces of the Pándavas. The Kauravas constantly driven back are reduced to the energies as determined by the being's samskára and entering into the constitution of the subtlest objective "I". They are the potentiality of the existence, energy and

form of the being. As here manifesting they present the appearance of some of the higher virtues and are similar to the virtuous energies advancing with the Pándavas from the extensive Manas. Their tendency, however, is towards gross objectivity where, misguided by the Tamas to which they become attached and wedded, they deteriorate and are bent upon the harmony of grossness by fair means or foul. As manifesting themselves, however, at the subtlest objective "I," with the Tamas not yet developed to convert them into vices, they present the appearance of the very virtues which the Pándavas have been so long developing.

At the subtlest objective "I" towards which the Pándava forces advance and where the Kauravas have taken their final stand, the bitterness of feelings has grown to its extreme between the cousins. The Kauravas had yielded so far, unwillingly of course, but they had, if not the mastery, at least, the consolation of objective happiness which the Pándavas allowed them to share. They now stand determined that from here, at least, the Pándavas shall not drive them away. And their determination was not without justification. As being the manifestation of the samskáras of the being they had a claim to this objectivity which they could justly assert. To be dislodged therefrom and pushed still further back was to put an end to their very existence.

The place where the subtlest objective "I" rests centralized in Manas, where the Kauravas have taken their determined stand to meet the advancing Pándava forces, is the Dharmakshetra or Kurukshetra. As every energy on both sides is bent on not swerving from its legitimate and ordained function or duty, it is Dharmakshetra. As the two sets of energies or activities meet there, it is Kurukshetra (the field of action).

The blind Dhritarashtra on the grossest plane, engrossed in extreme Tamas, cannot see or know the subtlest objective "I" centralized in Manas, and thus enquires of Samjaya what takes place there.

॥ संजय उवाच ॥

दृष्ट्वा तु पांडवानीकं व्यूढं दुर्योधनस्तदा ।

आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥ २ ॥

पर्यैतां पांडुपुत्राणामाचार्य महतीं चमूम् ।

व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।

युयुधानो विराटश्च द्रुपदश्च महारथः ॥ ४ ॥

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।
 पुरुजित् कुन्तिभोजश्च शैव्यश्च नरपुंगवः ॥ ५ ॥
 युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।
 सौमद्रो द्रौपदेयाश्च सर्वे एव महारथाः ॥ ६ ॥
 अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।
 नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥ ७ ॥
 भवान्भीष्मश्च कर्णश्च कृपश्च समितिजयः ।
 अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ ८ ॥
 अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।
 नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ ९ ॥
 अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।
 पर्याप्तं त्विदमेतेषां बलं भीष्माभिरक्षितम् ॥ १० ॥
 अयनेषु च सर्वेषु यथाभागमवस्थिताः ।
 भीष्ममेवाभिरक्षन्तु भवन्तः सर्वे एव हि ॥ ११ ॥

Samjaya said:

2. Having seen arrayed the Pándava army, King Duryodhana approached his teacher and spake these words:

3. Behold, O Teacher, this mighty host of the sons of Pándu arrayed by Drupada's son, thy talented disciple.

4. Here are heroes, mighty archers, to Bhima and Arjuna equal in battle, - Yuyudhána and Viráta, and Drupada, the Mahá-rathi (of the great car).

5. Dhristaketu, Chekitána and the valiant King of Káshi, Purujit and Kuntibhoja, and Shaibya, the best of men;

6. And Yudhámanyu, the powerful, and Uttamaujá, the valiant, the son of Subhadrá, and the sons of Draupadi, all of great cars.

7. Among us, now, those who are the most distinguished know thou, O best of the twice-born, the leaders of my army; for thy information, these I name to thee;

8. Thyself and Bhishma, and Karna, and Kripa the victorious in war, Ashwattháma and Vikarna, and the son of Somadatta also;

9. And many others, heroes, regardless of (their) lives for my sake, wielders of diverse weapons, all well-skilled in war.

10. Unlimited this our strength (army) protected by Bhishma, while limited this strength (army) of theirs protected by Bhima.

11. And (therefore) in all the passages, posted in (your) respective divisions, do ye all, on all sides, protect Bhishma only.

Duryodhana is the coursing tendency itself with some objectivity in view. He represents Káma (desire) which, however, in the absence of any idea of limitation or concern for objectivity, will be a power or intelligence untinged by Tamas. As the essence of all the Kaurava energies at Kurukshetra, he is styled King. So often has he met failure in combating with the Pándavas before, that he fears the worst in this his last struggle. The advance of the Pándava forces makes him uneasy. What does he do? He repairs to his Guru or Achárya, Drona (the personification of samskára), who guides, helps and gives him strength in his coursing tendency towards objectivity. It is an appeal to the Guru to go to his help. It means simply that the samskáras come in the way of a Mumukshu (one longing for liberation) when he in attempting his well-being arrives at his subtlest objective "I" at the highest point of Manas, where the only idea that predominates is the existence of the subtlest "I" with all its potentialities ordained by the being's samskára.

Well-arrayed and advancing in harmony and order, Duryodhana espied the Pándava forces. And so they were, because it was the advance of virtues in perfect order along the extensive Manas, and all tending equally towards subjectivity, the Kauravas having retreated and taken their stand in the central and subtlest objective "I".

The words of Duryodhana are an appeal for help and betray fear and distress. He fears the extent and strength of the Pándava forces. Before firm determination of the being in the path of virtue, the samskáras too, though not quite quieted, seem losing strength and their hold or power over the virtuous being.

Duryodhana is afraid and dismayed at the determined aspect the Pándava forces present as they advance. They concentrate as they advance, and this is their being arrayed and led to the field of battle by Drupada's son who represents concentration towards subjectivity and is the issue of Drupada who has set his foot (pada) on the tree (dru) of objectivity, i. e., of differentiating Rajas and limiting Tamas. Whence did it come, this tendency of concentration towards subjectivity? From the

samskāra, Drona himself. Repeated experience of misery, birth after birth, in the objectivity leads to the search for happiness somewhere in subjectivity. With this begins the samskāra of virtue. The same samskāra then renders help in the development of that virtue and offers facilities for its growth. To the objectivity the samskāra drives the being, and it again helps and facilitates his inclination towards subjectivity and concentration. The more he advances towards subjectivity, the weaker grows the hold of Tamas over him and the brighter shines his Buddhi, i. e., the illumining power of his energizing Prakṛiti. So has Drupada's son developed with the help of samskāra. And what is it he seeks in now leading the Pāṇḍava forces? Why, the destruction of the samskāra itself whom he challenges. Duryodhana, it would seem, ingratiates himself in Drona's (samskāra's) favor by alluding indirectly to the faithlessness and ingratitude of Drupada's son, and not less of the Pāṇḍavas who allow themselves to be led by him, in seeking destruction of the very one to whom they owe all that they are and have. Will not Drona help him who continues faithful to him and entreats his help against those who in return for what he has done for them seek his destruction?

Duryodhana blinded by Kāma does not know that Drona, while giving him all the help he can, looks with admiration and love at the prowess and firmness of the Pāṇḍavas who are of his own making. They are, if anything, his pride, his own disciples able to measure arms with him in fair fight. He himself had been working to that end, and its realization he sees with satisfaction. Drona or Samskāra has no selfish Kāma of Duryodhana. The Pāṇḍavas prove his success and in Duryodhana he sees a failure. He forces nothing on any being, but gives only what help the being requires of him and wishes only that the help so freely given is fully availed of till the being can do without his help.

The speech of Duryodhana represents the condition of strain and agitation to which the Kauravas are subjected in the advance of the Pāṇḍavas towards the point where they have taken their stand, and the strain extends to Drona behind them.

Duryodhana (Shl. 4 to 6) enumerates some of the chief warriors in the Pāṇḍava forces which he sees advancing towards the centre along the entire extent of Manas. They are the virtues which the Pāṇḍavas have developed and which no objectivity can shake.

He then enumerates the chief warriors on his side and places Drona at the head. Next comes Bhīṣma, the highest concentration whence all Rajas differentiates. Next comes Karna as the differentiation of the energizing Prakṛiti, and then Kṛpā &c. These too are essentially Rājasic. Except that they have an inherent tendency towards objectivity, which

with the growth of Tamas and Ajnána (nescience) develops into vice, as here manifesting they look like, and have within them the potentiality of being developed into the very virtues which the Pándavas had been so long developing and which form their mighty force. With their tendency to objectivity changed towards subjectivity they turn into the very virtues they now oppose. Bhishma, as it is, symbolizes Dharma. He works not for harmony or for any objectivity for himself, but only because he must work, and that too always towards objectivity. With his direction changed he develops into the mighty Bhima brooking no opposition. Drona, as already explained above, develops into the wise son of Drupada, and Karna as harmony or Rága (affection) equally develops into Drupada who knows no hatred. Kripa who symbolizes Tamas and clouds the being's intelligence and confines his powers, developing further down into ignorance and incapacity, with his direction changed, becomes the blank despair which engulfs the being in his advance towards subjectivity despair which brings to him the crowning illumination setting the being on the path to liberation and bliss. The same is the case with every Kaurava hero as manifesting here, at the subtlest objective "I" centralized in Manas. It is not at all strange, but, on the contrary, it is perfectly natural for Arjuna to recognize, as he does later on, in these opponents his kith and kin, the very virtues he had been developing from which they do not look different, and he pities their tendency towards objectivity and misery.

Brave are his leaders, says Duryodhana, bent on fighting to the finish. They would die rather than swerve from their allegiance to the objective tendency to which they have wedded themselves. Fully armed they are with their respective potentialities, and know well how to meet any opponent that comes in their way. They are the Prárabdha of the being, and fulfil their destiny they certainly will. Once on the start, there is none that can prevent them, not even the most virtuous armed with his mighty virtues.

Duryodhana further reviews the numerical strength of the two sides. While his side represents the many differentiated energies from the samskára, that of the Pándavas are the concentrated ones from the objectivity. His forces are thus numerically stronger than those of the Pándavas. His are backed and marshalled by Bhishma, those of the Pándavas are led by Bhima.

Bhishma symbolizes the evolving energy itself from which every Kaurava energy derives its strength. Duryodhana knows this full well and thus points to the necessity of defending and helping Bhishma above all others, because he is the whole strength which the Kaurava forces shall have to put forth in meeting the advance of the Pándavas.

The Kaurava forces tending towards objectivity are the constituents of the subtlest objective "I". They are what confer "I-ness" on the self. Every energy confers its corresponding "I-ness." Bhishma is the essence of all "I-nesses" from which every differentiated energy derives its corresponding "I-ness". When Duryodhana points out the necessity of defending Bhishma in the various passages guarded by different energies, he means the energy guarding every passage to keep ever in view and defend its essence of "I-ness," which it derives from Bhishma, which, in other words, is the Bhishma in it. To thus defend "I-ness" is to cling to individualized objective existence and thus never swerve from its objective tendency. The subtlest objective "I" is thus a group or family of "I-nesses".

तस्य संजनयन्हर्षं कुरुवृद्धः पितामहः ।

सिंहनादं विनद्योच्चैः शंखं दध्मौ प्रतापवान् ॥ १२ ॥

ततः शंखाश्च भेर्यश्च पणवानकगोमुखाः ।

सहस्रैवाम्यहन्यंत स शब्दस्तुमुलोऽभवत् ॥ १३ ॥

ततः श्वेतैर्हयैर्युक्ते महति स्यंदने स्थितौ ।

माधवः पांडवश्चैव दिव्यौ शंखौ प्रदध्मतुः ॥ १४ ॥

पांचजन्यं हृषीकेशो देवदत्तं धनंजयः ।

पौंड्रं दध्मौ महाशंखं भीमकर्मा वृकोदरः ॥ १५ ॥

अनंतविजयं राजा कुंतीपुत्रो युधिष्ठिरः ।

नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १६ ॥

कोश्यश्च परमेश्वरः शिखंडी च महारथः ॥

धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १७ ॥

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।

सौमद्रश्च महाबाहुः शंखान् दध्मुः पृथक् पृथक् ॥ १८ ॥

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।

नमश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ १९ ॥

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।

प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पांडवः ॥ २० ॥

हृषीकेशं तदा वाक्यमिदमाह महीपते ।

॥ अर्जुन उवाच ॥

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥२१॥

यावदेताभिरीक्षेऽहं योद्धुकामानवस्थितान् ।

कैर्मया सह योद्धव्यमस्मिन्नणसमुद्यमे ॥२२॥

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।

धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥२३॥

॥ संजय उवाच ॥

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।

सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥२४॥

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।

उवाच पार्थ पश्यैतान् समवेतान्कुरुनिति ॥२५॥

तत्रापश्यत्स्थितान्पार्थः पितृनथ पितामहान् ।

आचार्यान्मातुलान् भ्रातृन् पुत्रान्पौत्रान्सखींस्तथा ॥२६॥

श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ।

तान्समीक्ष्य स कौतेयः सर्वान्वन्धूनवस्थितान् ॥२७॥

कृपया पर्याविष्टो विषीदन्निदमब्रवीत् ।

12. To gladden him, the eldest of the Kurus the glorious Grandsire blew his conch, sounding on high a lion's roar.

13. Then conches and kettle-drums, tabors and trumpets and cow-horns, all at once blared forth, and the sound became an uproar.

14. Then seated in the great chariot yoked to white horses, Mádhava and the son of Pándu their divine conches blew.

15. Hrishikesha (blew) the Pánchajanya, Dhananjaya the Devadatta; Vrikodara, of terrible action, blew his mighty conch Paundra.

16. King Yudhishtira, son of Kunti, (blew) Anantavijaya, and Nakula and Sahadeva (blew) Sughoshā and Manipushpaka.

17. And the King of Káshi the great archer, Shikhandi the Mahárathi, Dhrishtadyumna and Viráta, and the invincible Sátyaki,

18. Drupada, and the sons of Draupadi, O Lord of Earth, and the son of Subhadrá, the mighty-armed, on all sides their several conches blew.

19. The great uproar pierced the hearts of the sons of Dhritaráshtra and made the heaven and earth resound.

20. Now beholding the sons of Dhritaráshtra standing arrayed and the flight of missiles about to begin, Kapídhvaja, the Pándava, taking up his bow,

21. To Hrishikesha spake this word, O Lord of Earth:

Arjuna said:

In the midst, between the two armies, my chariot post, O Achyuta,

22. So that I may have a good look at these standing (here), longing for battle, and (know) with whom I have to fight on this battle-field;

23. That I may see those who are assembled here, ready to fight, wishing to do good in war to the evil-minded son of Dhritaráshtia.

Sanjaya said:

24. Thus addressed by Gudákesha, Hrishikesha, O Bhárata, in the midst, between the two armies, posting the best of chariots,

25. In front of Bhishma, Drona and all the rulers of the Earth, said: "O Pártha, behold these assembled Kurus".

26. Pártha there saw standing, uncles and grandfathers, teachers, maternal uncles, brothers, sons, grandsons and comrades,

27. Fathers-in-law and friends also, in both armies; seeing them, all kinsmen, standing arrayed, he, Kaunteya (son of Kunti),

28. Moved by deepest pity, in sorrow thus said:

Duryodhana's recommending the defence of Bhishma while addressing Drona, means the idea of the being's "I-ness," or individualized objective existence, thrilling in him in view of the threatening advance of the Pándavas towards subjectivity. This thrill, again, is Bhishma, glad,

dening Duryodhana Bhishma to whom he and also others, standing ready to meet the advancing Pándavas, owe their being as individualized existences, and who is thus their prime ancestor. The vibration of the consciousness of "I-ness" is the conch blown by Bhishma, the central essence of "I-ness". What happens? It spreads all over the field the whole being of the objective "I". It is the "I" asserting itself with its various powers, giving strength, vigor and joy to Duryodhana Káma as the objective tendency.

With the remembrance of "I" the remembrance which constitutes the loud uproar raised by the Kauravas there comes the idea of something in the subjectivity which the Pándavas seek and towards which they advance. This idea of the subjectivity beyond the "I" is the Páñchajanya conch blown by Shri Krishna himself in response to the Kaurava's uproar of "I". The idea once started, it spreads over the entire virtuous being bent upon the subjectivity he seeks. This is here described as Arjuna, Bhima, Yudhishtirna, Nakula, Sahadeva and the other heroes of the Pándava army following suit with their respective conches. The idea of subjectivity pierces the objective "I" and stretches beyond. This is what is called the sound piercing the hearts of the Kauravas. What is its range? It embraces the subjective heaven, the objective earth, and the interval between.

White are the horses of the Pándava's (Arjuna's) chariot, because virtuous are the energies which play in his being. Vast is his chariot, because no gross Tamas he allows to limit his being as he approaches his subtlest "I" in his advance towards subjectivity. Who drives his chariot? Not he, but the Lord Shri Krishna himself. He has only his eye on the subjectivity he seeks beyond all objectivity and the Lord guides him to it. The virtues with which he becomes endowed are the forces that gather round him. They come to him unsought, but not the less, therefore, do they form his strength on the field of Kurukshetra in the fight which awaits him there.

Arjuna, the Pándava hero, as an individualized being endowed with and accompanied by virtues, advances in search of happiness for himself towards subjectivity. He has been leaving objectivities behind him one by one till he nears his subtlest objective "I" centralized in his Manas. His subtlest "I" with its objective tendencies, the remnants of his Prárabdha, is in view. Beyond this last objectivity, his subtlest "I," is the happiness he seeks. That *beyond* still remains hidden from his view. What prevents him from having a view of the *beyond*? It must be some objectivity only. The sons of Dhritaráshtira, he knew, favored objectivity and have never ceased disputing his advance. They would oppose him, if they could, though they would be in then folly courting

only misery for themselves. But he has woisted them more than once, and proved himself more than then equal. No objectivity to which they might tend could tempt him away. Hold on him they had none and they knew it full well. He wants to have a view of the subjectivity beyond the centralized "I." He is not yet at the centre but very near it. The Kauravas, he thinks, dare not foil his wish. But hidden the subjectivity remains. He decides to occupy the very centre and see what comes between him and the subjectivity beyond. When at the centre, at least, he will know what, if any, objectivity remains hidden and unsubdued that veils the beyond from his view. He will there know what foolish issue of Dhritaráshtia or what adherent of his sons, intercepts his view and counts combat. With such a thought Arjuna requests Shri Krishna to station his chariot at the centre where the Kauravas have taken their stand, determined to fight.

Shri Krishna centres the chariot as Arjuna wishes, and says, "Behold these, O Páitha, headed by Bhishma and Drona, all the Lords of the Earth (objectivity), the assembled Kurus". Shri Krishna's words are significant. To what does he draw Arjuna's attention when at the centre? Not to the Kauravas, the sons of Dhritaráshtia, not to the Pándavas, but to *all the Lords of the Earth, the assembled Kurus*, as He calls them. The sons of Dhritaráshtia and the Pándavas, with their adherents, meeting at this centre are *all the Kurus assembled together*, the descendants of Kuru, their common ancestor. They are the totality of the being's activities, his samskáras, which he has been developing into the highest virtues. From the centre down to the grossest objectivity of his being is the entire range of the Earth, the whole objectivity, and the Kurus, whom he sees assembled together at the centre are all the lords of that entire objectivity, with Bhishma, the essence of "I-ness", and Drona, the potentiality of the samskáras, as their heads or chiefs. Arjuna, as the virtuous Pándava, is not the less a Kuru than any Kaurava with his tendency towards objectivity. The Pándavas representing the virtues of the "I" arrived at the highest point of their possible subjectivity, and the Kauravas, the sons of Dhritaráshtia of the lower planes of objectivity where they disputed the advance of the virtuous Pándavas, centred in the subtlest objective "I", and, therefore, prior to their starting on their objective course, or after having retreated to the subtlest objectivity, the "I", both these present no difference so far as their appearance at the central "I" is concerned. The virtues led Arjuna hither. The Kauravas in their retreat left the field open for him to advance so far. Arrived at the centre, Arjuna recognizes in what had once looked as the two combatant forces the identical potential ener-

gies with Bhishma and Drona at their head, i e, with "I-ness" characterizing them all equally and all owing their being to samskāra. He there recognizes only his uncles and grand-uncles, his gurus, maternal uncles, sons and grandsons and friends, fathers-in-law and well-wishers all of them in some way related to the "I" whose well-being they seek. Brothers and well-wishers of the "I", Arjuna saw them all there at the subtlest objective "I" where he advanced to battle.

The Mumukshu arrives here in search of happiness, away from objectivity, where all that remains to him is his subtlest objective "I" who seeks happiness. Happiness is not his still. What next? Has he to go still beyond? But then there will be no "I" nor the highest virtues he calls his. How and to whom does the happiness come when there is not the "I" to experience it? Such is the position of Arjuna when in view of his brothers and well-wishers, as he sees them all when arrived at the centre, he feels quite miserable and piteous, and in despair addresses Shri Krishna.

॥ अर्जुन उवाच ॥

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥२८॥
 सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।
 वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥२९॥
 गाण्डीवं संसते हस्तात् त्वक् चैव परिदह्यते ।
 न च शक्तोऽन्यवस्थातुं भ्रमतीव च मे मनः ॥३०॥
 निमित्तानि च पश्यामि विपरीतानि केशव ।
 न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥३१॥
 न कांक्षे विजयं कृष्ण न च राज्यं सुखानि च ।
 किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥३२॥
 येषामर्थे कांक्षितं नो राज्यं भोगाः सुखानि च ।
 त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥३३॥
 आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।
 मातुलाः श्वशुराः पौत्राः श्यालाः संबंधिनस्तथा ॥३४॥
 एतान्न हंतुमिच्छामि धनतोऽपि मधुसूदन ।
 अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥३५॥

Arjuna said:

28. Seeing these my own kinsmen, O Krishna, arrayed and eager to fight,

29. My limbs fail and my mouth is parched, my body trembles and my hair stands on end.

30. The Gándiva (name of Arjuna's bow) slips from the hand, and the skin burns all over; I am not able to stand and my mind is whirling.

31. And adverse omens I see, O Keshava. Nor do I foresee any good by slaying my kinsmen in battle.

32. I desire not victory, O Krishna, nor kingdom, nor pleasures; what to us by kingdom, O Govinda, what by enjoyments or by life even?

33. Those for whose sake we desire kingdom, enjoyments and pleasures, they are standing here in battle, abandoning life and wealth,

34. Teachers, fathers, sons, as also grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law, and (other) relatives.

35. These I do not wish to kill, even though (myself) slain, O Madhusudana, even for the sake of dominion over the Three Worlds; what then for the Earth ?

When arrived at the centre, with nothing left to him but his subtlest objective "I," what is the experience of the Mumukshu or the seeker of ever-lasting happiness, as he is here, all virtuous, with all objectivities subdued except the one which he encounters here in all its force the objectivity of his own existence as the individual self, the subtlest objective "I?" Must this too go before the happiness he seeks becomes possible? Must he discard these highest virtues virtues which are his only excellence and worth? He is bewildered and despairs of the happiness he seeks.

This state is portrayed in the words of Arjuna His own (Swajana) kinsmen he sees before him In what attitude? Combative certainly. They constitute the energies of his "I" centralized in his Manas. His limbs fail, his mouth gets dry, his body trembles in the agitation of despair, and his hair stands on end. His powers wane, his skin burns,

he is unable to steady himself and his mind wanders, uneasy and bewildered. He, in short, exhibits the signs of deep despondency and despair at the prospect of being not allowed to retain the objectivity of even his own virtuous self. Despair fills the whole being of Arjuna who a moment before was all lively at the near prospect of victory and confident of success in his achievement. He feels his energies leaving him and subsiding, as it were, in the central "I" where they meet.

Ominous these signs, says he to Shri Krishna. In search of happiness he had started. The future then looked bright and full of hope and this gave him strength and firmness. All obstacles to his happiness he removed or subdued, feeling stronger, brighter and surer of success as he advanced. He felt almost sure of success. It was almost in view. But hopeless despair awaited him where he had expected success and happiness. Arrived at the centre he finds no one disputing his happiness with him. His own kith and kin only he finds there, and still his is not the happiness. Not an energy here drives him to objectivity and misery. They all here at the centre appear ministering only to his being and resting in concord. Here, at least, there is none of the opposition they showed in the past. Arjuna could not conceive a greater harmony between him and his, between the "I" and the "I-nesses" that constitute it, than what he finds here. He fails to understand how his killing them will bring him the happiness which he seeks.

Desire for victory leaves him, as also that for dominion and pleasures. What will dominion avail, or enjoyment or even life, says Arjuna? What greater harmony than that which he finds at the centre will there be in victory over those he calls his own, in the dominion he will then have to himself, or even in the life he will then be possessing? Arjuna sees none. Further, is he to kill them that he may have the happiness unshared? Far from it. One of the virtues he had been developing to perfection was self-sacrifice or self-denial. He felt happy in making others happy who looked up to him for support. His own (Swajana) he sees here assembled on the battle-field. Here is the self with his virtues. The virtuous self feels happy in being virtuous. For these virtues, to speak metaphorically, which form his being and which he styles his own kith and kin, for these virtues, says Arjuna, he had been desiring, if at all, dominion, enjoyments and happiness. The virtuous self as a whole was engaged in the search of happiness. For the sake of these virtues had been his sacrifices and the trials he had undergone. If happiness was in subjectivity, and if that subjectivity meant the sacrifice of the virtues he had been fostering so long, what was there in that happiness to attract him? He in his path avoided injuring any one. He followed only the right and avoided

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all wrong. The evil ones in harming him suffered themselves. His self only, fully virtuous, is all that remains to him.

The idea of "I" clings to Arjuna. This must go before to him comes the happiness he seeks. This sacrifice of the "I", which is something beyond his comprehension, Arjuna views as killing those whom he calls his own and for whom he had been seeking happiness and all. His disinclination comes from two causes. First, his killing the virtues that do him no harm is repugnant to the virtuous "I", and secondly, such an act would be selfish in the extreme, besides being wrong, on the part of one who has developed unselfishness to its highest pitch. Arjuna's words point to his labouring under the idea that there will be his objective "I" beyond the centre where he has arrived, and he cannot make himself believe that the happiness he seeks requires the sacrifice of virtues as much as that of vices. He would, says Arjuna in his extreme unselfishness, rather himself meet death than selfishly injure, much less kill, those the teachers, uncles, grand-uncles, sons, grandsons &c. who depend on him, and thus commit sin.

Arjuna's words depict the despair of a Mumukshu with the realization that his very individualized existence, even unattached to any objectivity and endowed with the highest virtues, is between himself and the happiness he seeks. He at the same time fails to understand how virtues can be in the way of one's happiness. And if the "I" itself had to be sacrificed who was to be happy? Very naturally the sacrifice of his own "I", which itself is an objectivity, does not strike him to the last, and when it comes to that, the sacrifice of this last objectivity, despair overpowers him.

निहत्य धार्तराष्ट्रानः का प्रीतिः स्याज्जनार्दन ।

पापमेवाश्रयेदस्मान् हत्वैतानाततायिनः ॥३६॥

तस्मान्नार्हा वयं हंतुं धार्तराष्ट्रान्स्वभांधवान् ।

स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥३७॥

36. Slaying the sons of Dhritarāshtra, what pleasure may be ours, O Janārdana? Sin only shall we incur by killing these felons (as they are).

37. Therefore it does not befit us to kill the sons of Dhritarāshtra, our own kinsmen, for how, by killing our kinsmen, happy may we be, O Mādhava?

Arjuna has left to him his own subtlest objective "I" when he

arrives at the centre. He has drawn himself away from every other objectivity. The Pándavas tend towards subjectivity. The tendency to objectivity characterizes the sons of Dhritaráshtra. At the subtlest "I", which is itself an objectivity, there certainly are the sons of Dhritaráshtra. But why, says Arjuna, should he wish their destruction? Centred here, they drive him not to objectivity, but conform to the virtues he has developed. They harmonize with him as the subtlest "I," nay more, they constitute his very "I". Injury they did him once, oppose they did his advance at every step. But that is past. That was then tendency to other objectivities than the "I" itself. Why should he destroy them now? To destroy them is to destroy and neglect virtues, it is to destroy those who do him no harm. It is sin, pure and simple. It does not, says he, become him to destroy those who behave as his own brothers, with interest identical to his the preservation of the virtuous "I". How, asks he, can he be happy by destroying them?

It is the attitude of the Mumukshu who cannot understand the sacrifice of the "I" itself for attaining to the happiness he seeks.

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।

कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥३८॥

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।

कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥३९॥

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।

धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥४०॥

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।

स्त्रीषु दुष्टासु वाष्पेय जायते वर्णसंकरः ॥४१॥

संकरो नरकायैव कुलघ्नानां कुलस्य च ।

पतन्ति पितरो ह्येषां लुप्तपिंडोदकक्रियाः ॥४२॥

दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः ।

उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥४३॥

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।

नरकेऽनियतं वासो भवतीत्यनुशुश्रुम ॥४४॥

अहो वत महत्पापं कर्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन हंतुं स्वजनमुद्यताः ॥४९॥
यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥५०॥

38. Although these, with their intelligence overpowered by greed, do not see the guilt of family destruction, and sin in hostility to friends,

39. Why should not we learn to turn away from this sin we who see the guilt of family destruction, O Janārdana.

40. In the destruction of a family perish the immemorial Family-Dharmas; in the perishing of Dharma, Adharma (lawlessness) overcomes the whole family.

41. By being overcome by Adharma, O Krishna, the women of the family become corrupt. In corrupt women, O Vārshneya, a hybrid takes birth.

42. A hybrid is for taking only to hell the family-destroyers and the family, for (into hell) the ancestors of these fall, deprived of the offerings of rice-balls and libations.

43. By these hybrid-generating misdeeds of the family-destroyers, are extinguished the eternal Caste-Dharmas and Family-Dharmas.

44. Of the men whose Family-Dharma is extinguished, O Janārdana, the abode certainly is in hell; thus have we heard.

45. Alas ! in committing a great sin are we engaged we who, from greed of dominion and pleasures, are endeavouring to kill our kinsmen.

46. If the sons of Dhritarāshtra weapons in hand should in battle slay me unresisting and unarmed, that would be for me the better.

While Arjuna remains sunk in despair and sees no good in fight which looks to him sinful, the Kaurava forces centred there continue in their attitude of determined opposition with their faces turned towards objectivity. This rouses Arjuna from his apathy and leads him to review

his situation and that of his opponents, and he expresses his decision of not fighting, with reasons described in verses 38 to 46.

Beyond the centre where Arjuna has arrived beyond the subtlest objective "I" his very individuality becomes lost. His further advance means the destruction of this family of virtues with no "I" to keep them together in concord and unison. He may not care for the "I"; but what of the family of virtues? The family will break up and he will have effected it. He shows perfect unconcern as to the consequences to himself of his conduct in abstaining from fight (Shl. 35). It is the injury he will be doing to others that influences him in his decision. Unconsciously, however, he betrays his attachment to his subtlest "I" which is merely the aggregate of what he calls his own kinsmen, and not anything distinct from them. As the blind Dhritarashtra identifies himself with his personality on the physical plane, the Mumukshu, Arjuna, does the same with his individuality on the Manas plane. As Dhritarashtra engrossed in the Tamas of the physical plane fails to see his essence in the individuality, Arjuna engrossed in the Tamas of the subtlest objective "I" fails to see what he is in essence, divested of that Tamas. Arjuna by his conduct at the Kurukshetra betrays simply the remnant of Dhritarashtra in him. As the Shástrias showed Arjuna the way to rise from the grosser objectivity where Dhritarashtra remains engrossed, so does the Gítá raise the Mumukshu to the path of Karma Yoga, Jnána Yoga or Bhakti Yoga from this subtler objectivity where Arjuna, the Mumukshu, remains engrossed.

The preservation of the virtuous family influences him in his conduct. But the Kauravas, the concentrated samskáras as centred there, seem as determined as ever in their objective tendency. They are influenced by the Rajas Guna of Prakriti. This Rajas Guna unsettles their Chitta (mind) which thus becomes disturbed and confused. Their attitude shows that they are not content with their present lot and are greedy of what the Rajas will secure to them. In their greed they have an eye to grosser objectivity towards which they are constantly tending. They, in their attachment to such objectivity and selfishly inclined, do not see or care what injury they do to the family as formed at the central "I". It will be broken up by the death or deterioration of the several members. The selfish Kauravas, blinded to everything else in their greed, do not see the wrong and sinfulness of their conduct, their tendency towards grosser objectivity which will bring about the destruction of the family and injure their friends. But he and his adherents, says the unselfish Arjuna, see sin in such family destruction, and it is but meet, thinks he, that they should with such knowledge keep themselves off from such sin.

In his advance beyond where the subtlest "I" remains centred, Arjuna sees the breaking up of the family and the sin he would be committing. Arjuna, it will be seen, makes no distinction in the subtlest "I" falling into, and being lost in, the Tamas to which the objective tendency of the Kauravas drive it, and the same "I" rising and disappearing in the Sattva towards which the Pándavas are tending. Everything that he says about the consequences of family destruction refers to the former. He, however, in his ignorance applies it equally to the latter. Arjuna still could not get rid of the sense of "I," and hence his mistake.

There is the family of the subtlest "I" with the virtues forming it. The various tendencies are here balanced in concord. It is the human soul, the highest individuality of the being. It is the embodiment of virtues which are thus its Family-Dharmas. This virtuous individuality is as eternal as the Universe itself. The potential energies which build up the family are the female members of the family, wedded to the *amsha* (fraction, portion) of Chaitanya (Spirit) which vitalizes them and determines their play. The *amsha* of Chaitanya in each is the male member of the family. The aggregate of such males is the "I" as the family—the Jī-vātmá as the individuality, with his family of virtues, with his Sattva, Rajas and Tamas. The subjective and objective tendencies remain balanced here, and they together form the Family-Dharmas of the individuality as a family. But there are the samskáras of the individual trying to find vent in objectivity and tending towards grossness. These are the Kaurava tendencies preponderating in Rajas, and in their greed seeking destruction of the family, as Arjuna describes them. His virtuous individuality does not satisfy Arjuna, because here too his is not the unalloyed happiness he seeks. In the sacrifice of "I" in going beyond it, Arjuna mistakenly sees the destruction of the family. He therefore decides to bear his lot rather than bring about for his happiness the destruction of the family, and pities the Kauravas and regrets there being bent on destroying for their selfish greed the family for the preservation of which, as he thinks, he unselfishly gives up his search for happiness.

The Kauravas in tending towards objectivity tend to break up the virtuous family. The harmony of the family will cease. The Family-Dharmas will begin to disappear with its members becoming immersed in the vices of objectivity, of disharmony and conflict. The virtuous family there will be no more, and there will rise in its stead one steeped in vice. The female energies will all be vicious, seeking pleasures in objectivity and self-degradation. To the base Tamas they will wholly give themselves up and thus blacken and tarnish their glorious origin. There will be no more among them any one purely Sāttvic or even purely Rájasic, but the whole lot will be more or less corrupted by the gross Tamas. There

will thus be confusion and hybridity of Varnas (castes). With the confusion of Varnas, as the result of the preponderating Tamas, there will be fall and degradation of the whole family into the Naraka (hell) of objectivity. Into Naraka equally fall the ancestors of the family-destroyers the ancestors who as members constituted the subtlest objective "I" as the family of virtues. Their falling into Naraka is their being dislodged from their subjectivity and harmony.

The subjective energies maintain their position and continuation in the subjectivity of Swarga. The senses, and through them the bodies, are what bring the being in touch with the objectivity. It depends on the being what direction, subjective or objective, to give to the energies playing within him in the functioning of his senses and body. According to the direction, he will be strengthening the subtler subjective existence or the grosser objective one of his being. The subjective and subtlest "I" the individuality with its potential energies is the group of ancestors of the being incarnated on the plane of objectivity. The energies of the incarnated being are derived from the same group. If the being incarnated, in his conduct throughout life, keeps in view the subjective and subtlest "I" that he is, he will be preserving the family and the Family-Dharmas. If he forgets his essence and identifies himself with the objectivity, he destroys the virtuous family and raises a more or less vicious one in its stead. He has fallen into Naraka. His subjectivity is lost in the Tamas to which he becomes attached. Wedded to objectivity, he encourages the objective energies in his senses and body, and neglects evidently the development of the subjective ones. Deprived of the suitable subjective tendency, the ancestors remain dislodged from their original position in the subjective individuality and fall into some objectivity of Naraka, and it is all the doing of the family-destroyer who in his selfish greed is turned to objectivity and by his conduct generates vices which overspread the family and cause confusion of castes.

Pinda (rice-ball) represents the body and Udaka (water) represents the senses. The subjective energies in these form respectively the body and the senses of the being's ancestor the individuality as resting in subjectivity. The objective energies destroy it and drag it down to Naraka. The Kauravas with the objective tendency they exhibit are blind to all these evils which they will be generating, says Arjuna. But he sees them and will not fight, says he.

Further, the Shruti proclaims, says Arjuna, that to residence in Naraka are doomed men with Family-Dharma destroyed. The use of the word Manushya (man) is significant. It is Manushya (man) that is doomed to Naraka. Not every man, however, but he only who has fallen from his Family-Dharma is so doomed. What are his Family-Dharmas?

They are the virtuous potentialities as existing at the subtlest "I" The being there manifesting is a god rather than a man, who is there only in his subtlest potentiality

Unless the being has generated any samskāra related to objectivity, there will be no formation of Manas distinct from what exists as the central "I" The Manas is the result of the individuality tending towards objectivity One endowed with Manas is a Manushya (man). Thus there is not a Manushya, strictly so called, who has not dislodged himself from his Family-Dharma of the subtlest individuality which he in essence is, and so dislodged will he remain till there lurks in him some tendency to objectivity to form the Manas To be thus dislodged is to fall into and be doomed to Naraka What the Śruti proclaims is but too true. But Arjuna fails to see that it applies to Manushya to a self tending towards objectivity. He rests as the individuality centralized in Manas, and his fight simply means continuing his subjective tendency which takes him up beyond the Manas to the very essence and source of what he calls the Family-Dharma, and not to its deterioration or destruction as does the objective tendency Even at the centre, the despair and misery which the virtuous Arjuna feels spring from his attachment to some objectivity, from the remnant in him of the delusion that he is a Manushya in essence Perfect absence of misery and the state of Manushya are by their very nature incompatible. It is beyond his Manas, and therefore when he ceases to be Manushya, as when he crosses beyond the Manas, that one knows no misery, no birth and death, and becomes entitled to the unalloyed happiness he seeks

When a Manushya perfects himself as such, the revelation of the Gītā comes to un-Manushya him (if the term may be allowed) and guide him to the Transcendent It is the last lesson he has to learn as Manushya It puts him on the Path, be it of Jñāna or of Yoga or of Bhakti, and once on the Path, he is safe. His trials are over.

Arjuna started in search of happiness which he did not find in objectivity. He advanced towards subjectivity till he arrived at the subtlest objective "I" centred in the Manas. Unalloyed happiness was still not his. There is no objectivity that is left for him to sacrifice except his subtlest "I", the individuality, with its virtues. Is that to be sacrificed, this last remnant of objectivity? Arjuna stops. The very first effect, as such an idea strikes him, is bewilderment.

Supposing there is happiness, which Arjuna does not, however, think likely, what does this sacrifice of "I" mean? It means destruction, as he thinks, of the virtuous family with its evil consequences The very idea of the magnitude of the sin and of its far-reaching evil consequences staggers the virtuous Arjuna.

What a great sin he and his adherents had resolved upon, exclaims Arjuna. It was nothing short of attempting the destruction of those who were his own. And for what? For gratifying the greed for dominion and happiness.

Nothing could induce him to take up arms and commit the sin from which, as he thinks, he had a very narrow escape, not even self-defence, if his opponents, themselves armed, attacked and killed him, unaimed and unresisting. The virtuous family, he, on his part, will not on any account disturb, and least of all for self-defence, says the unselfish Arjuna. He would wish the Kauravas took good counsel and refrained. But if they did not, and attacked and killed him, that sinless death on the field will be better for him than life, and perhaps death, with sin, as he thinks.

Saving his mistake in confounding the disruption of the family by the Rājasic tendency deteriorating towards gross objectivity with the development and disappearance of the subtlest objective "I" into its still more subjective essence, Arjuna, it will be seen, consistently preserves his attitude of perfect unselfishness and self-sacrifice as a real Mumukshu.

॥ संजय उवाच ॥

एवमुक्त्वाऽर्जुनः संख्ये रथोपस्थ उपाविशत् ।

विसृज्य सशरं चापं शोकसंविग्नमानसः ॥४७॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्याया योगशास्त्रे श्रीकृष्णार्जुनसंवादेऽर्जुनविषाद
योगोनाम प्रथमोऽध्यायः ॥ १ ॥

Sanjaya said:

47. Having thus spoken, Arjuna on the battlefield sank down on the seat of the chariot, casting away his bow with the arrow, his mind overborne by grief.

Thus in the Upanishats of the glorious Bhagavad Gītā, the science of the Eternal, the scripture of Yoga, the dialogue between Shri Krishna and Arjuna, the first discourse entitled.

THE YOGA OF THE DESPONDENCY OF ARJUNA.

Convinced of the sinfulness of the fight, Arjuna lays down the bow with the arrow and sinks down on the seat in the chariot, with his mind plunged in deep grief.

Ever-lasting happiness which he was seeking, he had not found. When he thought it was quite within his grasp, it was not happiness that he met, but sin, the most gross, to which he found himself driven, and from which he, as he thought, was saved at the very last moment.

Hope, at least, brightened his past. But that too is no longer left to him, and dark to him looms the whole future with not even hope to sustain him. Helpless he feels, his mind full of grief and despondency, as does every Mumukshu when he arrives at the point where his further progress demands the sacrifice of his very self, the most perfect and virtuous individuality.



CHAPTER II.

THE SANKHYA YOGA.

॥ संजय उवाच ॥

तं तथा कृपयाविष्ट मश्रुपूर्णकुलेक्षणम् ।

विषीदतमिदं वाक्य मुवाच मधुसूदनः ॥ १ ॥

Sanjaya said:

1. To him thus with pity overcome, with smarting tearful eyes, despondent, Madhusudana spake these words.

The last chapter left Arjuna, the Mumukshu, plunged in grief and despair, with the whole future dark and devoid of all hope. Sanjaya tells Dhritarâshtra that pitiable was the state of Arjuna as he then looked with eyes full of tears. To him thus grown despondent Shri Krishna addressed the words which follow.

The Mumukshu advancing in search of happiness, when he comes to such a pass that he sees no way out of the misery he feels, and is overpowered by grief and despair, when he feels utterly hopeless and helpless, help comes to him opportunely in the form of a Guru. The advent of the Guru is symbolized in Shri Krishna's addressing his speech to Arjuna.

॥ श्रीभगवानुवाच ॥

कुतस्त्वा कश्मलमिदं, विषमे समुपस्थितम् ।

अनार्यजुष्टमस्वर्ग्यं मकीर्तिकरमर्जुन ॥ २ ॥

क्लैब्यं मा स्म गमः पार्थ, नैतत्त्वय्युपपद्यते ।

क्षुद्रं हृदयदौर्बल्यं, त्यक्त्वोतिष्ठ परंतप ॥ ३ ॥

The Blessed Lord said

2. Whence to thee this impurity cometh at the critical moment, unbefitting an Arya, Swarga-closing and inglorious, O Arjuna.

3. To impotence yield not, O Pârtha, not thee it befits; shake off the mean faint-heartedness, stand up, O Parantapa.

What are the first words of the Guru? "Whence this impurity?" They remind the pure Arjuna devoted to virtue and righteousness that his conduct betrays some impurity lurking within him. All along his

progress so far in search of happiness he had been indrawing himself away from objectivity. In this what he virtually did was getting himself rid of the Tamas which had encrusted his self. With its reduction purer and more virtuous he grew. Objectivity and attachment to Tamas mean misery. This he knows. It was this knowledge that helped and led him so far. If he has not yet attained to the happiness he seeks, and is plunged in grief and feels misery which he has been all along striving to be free from, it is not that there is not the happiness he seeks, but that he has not yet quite got rid of Tamas. Where to him it seems all purity and virtue there is still some impurity which needs removal as much as what he had been removing all along his progress so far.

Shri Krishna, the Guru, further says that the influence of this impurity has come over him at the most critical moment when he was almost within reach of the happiness he sought. His whole course had been a regular series of sacrifices, not one of which he ever grudged. But one more sacrifice, and success crowns him, and he parts company with misery for ever. Failing in this one and the last, he remains for ever wedded to the misery he longs so much to avoid. Critical, therefore, is his position and critical the moment when he yields to the influence of that impurity which still remains attached to him.

Arjuna has crossed the whole range of objectivity of form, and stands on the boundary line between the form and the formless. He is perfectly unselfish, but not yet selfless. To his subtlest "I," he clings, and thus recognizes his individualized self as moulded by the Tamas that still sticks to him as the last remnant. This sacrificed, as he had done the rest, and he crosses to the formless, to the happiness he seeks. But here exactly he stops. Here stumbles every Mumukshu when it comes to the sacrifice of his individual self, crowning all his former ones, and the helping hand of the Guru raises him up and puts him on the Path, and he is saved.

Shri Krishna further tells Arjuna that his conduct is unárya-like, it is inglorious and Swarga-closing.

The words of Shri Krishna have the double force, serving as instruction and also as testing the aptitude of the disciple before putting him on the Path to freedom and happiness.

It is unárya-like to yield to Tamas and be wedded to objectivity. If impurity there existed in Arjuna (and the very first words of Shri Krishna show that it was there), it was unárya-like in him not to remove it. That it dims his glory by its grossness, and is therefore more or less inglorious is self-evident. And lastly it closes to him the doors of Swarga. In yielding to the influence of impurity instead of removing it, he allows

himself to be influenced by the Tamas which chains him to the gross objectivity, and thus bars his passage to the subtler Swarga. Again he fails in his Dharma of a Kshatriya who should not tolerate or yield to any influence of Tamas. And so failing he will be shut out from Swarga.

As testing the aptitude of the disciple, the three words, Unárya-like, inglorious and Swarga-closing, applied to his conduct appeal to his vanity and thirst for selfish happiness. Shri Krishna further says that it does not befit one like Arjuna whom no objectivity daunts, to be thus unmanly and exhibit faint-heartedness which is mean.

In view of his opponents as he sees them challenging him, only an Unarya would behave as he does and certainly he would not relish being so estimated. He would further tarnish his glory and be debarred from Swarga and prove himself to be impotent, mean and faint-hearted. These considerations Shri Krishna puts to Arjuna and exhorts him to fight.

॥ अर्जुन उवाच ॥

कथं भीष्ममहं संख्ये, द्रोण च मधुसूदन ।

इधुमि. प्रतियोत्स्यामि, पूजार्हाविरिसूदन ॥ ४ ॥

गुरुं न हत्वा हि महानुभावान्, श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।

हत्वाऽर्थकामास्तु गुरुनिहैव, मुंजीय भोगान्नुधिरभ्रदिग्धान् ॥ ५ ॥

न चैतद्विन्न. केतरो गरीयो, यद्वा जयेम यदि वा नो जयेयुः ।

यानेव हत्वा न जिजीविषामस्तेऽवस्थिता. प्रपुखे धार्तराष्ट्राः ॥ ६ ॥

कार्पण्यदोषोपहतस्वभावः, पृच्छामि त्वां धर्मसमूहचेताः ।

अच्छ्रेयः स्यान्निश्चित ब्रूहि तन्मे, शिष्यस्तेऽहं शशि मां त्वां प्रपन्नम् ॥ ७ ॥

न हि प्रपश्यामि ममापनुद्या दच्छोकमुच्छ्रोषणमिद्रियाणाम् ।

अवाप्य भूमावैतत्पत्नमृद्ध, राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥

॥ संजय उवाच ॥

एवमुक्त्वा हृषीकेश, गुडाकेशः परंतप ।

न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ ९ ॥

तमुवाच हृषीकेश, प्रहसन्निव भारत ।

सेनयोरुभयोर्मन्ये, विषीदतमिदं वच ॥ १० ॥

Arjuna said .

4 How in battle. O Madhusudana shall I with arrows assail Bhishma and Drona worthy of worship, O Slayer of foes.

5. For not slaying the high-souled Gurus, better it is to eat in this world even the beggar's crust. Slaying the Gurus, even desirous of wealth, I should, in this very world, taste of viands stained with blood.

6. Nor do I know, which for us would be better, that we conquer them or they conquer us. Those whom having slain we wish not to live, they are standing before us, the sons of Dhritarâshtra.

7. My nature weighed down by my disordered and wretched state, my mind confused as to Dharma, Thee I ask, what may be certain good for me : that to me do tell, Thy disciple am I, instruct me, suppliant to Thee.

8. For I see not what would dispel this sense-withering grief of mine even after having attained the kingdom of the Earth without a foe and full of wealth, or even the sovereignty of the gods.

Sanjaya said :

9. Having thus spoken to Hrishikesha, Gudâkesha the terror of foes, said to Govind "I will not fight," and became silent.

10. Then Hrishikesha as if smiling, O Bhârata, in the midst of the two armies, to him despondent, spoke these words

Arjuna in the reply he makes, does not deny any impurity, nor does he question the Unârîya character of his conduct or its ingloriousness or the loss to him of Svarga. He does not assert his manliness nor try to show that there is nothing in his attitude to justify his being stigmatized as mean and faint-hearted.

Had he done anything like it, he would have betrayed some tinge of vain selfishness. But what is his reply ? 'How should I attack Bhîshma ?' &c, says he. The sinfulness of the act is all that engrosses him heedless of all consequences. Shall he sin to remove any impurity if there be any ? Shall he sin for being not stigmatized an Unârîya ? Shall he with sin purchase his glory or Svarga ? Shall the fear of being called unmanly, mean and faint-hearted, justly or unjustly induce him to commit what he believes to be sin ? No, it is something of which the unselfish virtuous Arjuna is incapable. Be there impurity or be there not be the consequences to him what they may, sin he will not. He would rather bear being stigmatized an Unârîya, if the path of virtue to which he has pledged himself required it sacrifice his glory and even Svarga, than be a sinful Ârîya, pure and clad in glory fame and renown. He prefers to be weak and virtuous

to being sinful and manly. Even mean faint-heartedness, if virtue necessitated it, is welcome and preferable to being honoured as nobly brave in the path of sin. There is nothing on earth he wants, there is nothing he would keep by sin. He would lose all rather than be sinful. Better and welcome to him, says he, would be a beggar's crust and not killing the high-souled Gurus, than all the enjoyments stained with their blood and procured by sin. That they betray their being influenced by Kāma and are attached to objectivity towards which they tend, is no justification for his committing sin and killing them. He would pity them. He would wish they were not influenced by Kāma. But should he win because they are not what he would wish them to be? Where is the justification of his sinning and killing them? Their being influenced by Kāma makes his act of killing them not less sinful.

Further, says Arjuna, he cannot even definitely decide which for him is better, his victory or defeat. If he fight and lose he gains nothing, and for that nothing burdens himself with sin. He, who would rather lose all than sin. If he win, what does it mean? His victory means the defeat and death of those without whom life to him would not be worth living. Thus victory brings to him nothing except the to him most unwelcome sin. Whoever wins, one thing is certain, viz the destruction of the high and virtuous family with all its evil consequences. a most sinful act for a being to do.

However viewed he sees nothing but sin and evil in fight with not a single redeeming feature, and still that very thing Shri Krishna advises. It is something which passes his understanding. But he has respect for His opinion which he values more than even his own conviction.

When he sees Shri Krishna recommending something to which he fails to reconcile himself, Arjuna unselfish, unassuming and quite disciple-like concludes himself in the wrong, though he knows not how. He calls himself wanting in discrimination and judgment, his nature clouded and his mind deluded as to Dharma. In no other way can he account for his seeing sin in something which Shri Krishna favours and deems right. What does he do? He entreats Shri Krishna to enlighten him. Like a worthy disciple he gives himself up to his guidance and help to be shown and explained the way to his certain well-being.

Such is the state of despair which overtakes the virtuous Mumukshu. He fears being unconsciously driven to something wrong and seeks safety in the guidance of the Guru whose help he implores. The idea of sin in which he was on the point of being involved as he thinks, on the one hand, and the thought of no happiness in prospect on the other have reduced Arjuna to grief and despair. His conduct will deprive him of his

glory and Swarga says Shri Krishna; but not in the undisputed possession of the Earth, says Arjuna, nor in the sovereignty over the Gods in Heaven, he sees anything that will ease him of the sense-withering grief which torments him

Arjuna in the reply he makes, when reminded by Shri Krishna (Shl. 2, 3) of the consequences of his conduct, proves himself perfectly unselfish and virtuous in the extreme, and further, that Swarga was not what he was seeking. Nothing would tempt him, not even the promise of unalloyed and ever-lasting happiness he sought, (though Shri Krishna's words contained no such promise), much less any earthly glory or even Swarga, to commit sin. He would rather be a sinless beggar, than, as he thinks, a sinful Raja with glory and happiness of Swarga. He sees nothing to tempt him to commit the sin as he thinks, of fighting, and he concludes his speech, says Sanjaya to Dhritarashtra, with the words, "I will not fight."

Arjuna's decision shows him to be perfectly virtuous, with not the slightest trace of selfishness in his nature. He well stands Shri Krishna's test. The sight of such a disciple appealing for help and guidance, cannot fail to gladden the heart of the Guru and hence the smile of grace and delight, which Sanjaya sees, brightening the face of Shri Krishna before commencing his instructions to Arjuna.

॥ श्री भगवानुवाच ॥

अशोक्यान्वरोचस्त्वं, प्रज्ञावादांश्च भाषसे ।

गतासूनुगतासूंश्च, नादृशोचन्ति पंडिताः ॥ ११ ॥

न त्वेवाह जातु नास, न त्व नेमे जनाधिपा ।

न चैव न भविष्याम, सर्वे वयमतः परम् ॥ १२ ॥

देहिनोऽस्मिन्यया देहे, क्रौमरं यौवनं जरा ।

तथादेहात् प्राप्तिर्, धीरतत्र न मुह्यति ॥ १३ ॥

The Blessed Lord said

11 Thou grieveest for those who ought not to be grieved for, and speakest words of wisdom. The wise grieve neither for the living nor for the dead.

12 Not at any time, verily, was I not, nor thou, nor these rulers of men, nor verily shall we all not be hereafter.

13 As to the embodied in this body, (there is) childhood, youth, (and) old age, so (to him is) the acquiring of another body; the well-balanced is not deluded thereat.

Shrī Kṛishna begins his instructions to Arjuna with the words, "Thou grieveest for those who ought not to be grieved for" The end of the first chapter leaves Arjuna with his Mīnas plunged in grief, and Shrī Kṛishna at the outset tells him that his grief is unfounded This is what he undertakes to prove and establish in the Gītā He does it from various standpoints, and closes his instructions with the words "grieve not" (XVIII 66)

He further tells Arjuna that he *speaks* the words of wisdom, meaning thereby that he shows wisdom in speech, but that he is really misled by ignorance because, as He will prove to him, he grieves for those who are not to be grieved for Arjuna's grief proceeds from his ignorance, that is what Shrī Kṛishna means to convey by His first words

The death or the cessation of life or *Prāna* of some is the immediate cause of Arjuna's grief and he grieves for Bhishma, Drona &c, whose lives he sees threatened in case he engages in fight His grief thus pertains to some who are endowed with life But Shrī Kṛishna tells him that the really wise grieve not for the living or the dead for beings with life or without life And as these comprise every being in existence, Shrī Kṛishna virtually says, that the really wise grieve for no being in existence and that Arjuna in yielding to grief really lacks wisdom

After telling Arjuna the groundlessness of his grief, and giving him to understand that in yielding to grief he does something which a really wise man would not do, Shrī Kṛishna comes to the immediate cause of Arjuna's grief

Arjuna perceives the existence of the various beings gathered together on the field of battle In fight he sees their existence threatened. The ceasing to be of some who now are, grieves Arjuna Shrī Kṛishna tells him that Himself, Arjuna, as also the Kings assembled there, have no break in the continuity of their existence It is certainly not, says He, that they were not in the past, nor that they will not be in the future That they are in the present Arjuna sees for himself. Thus He clearly denies any break in their existence [And in view of this continuity of existence which Shrī Kṛishna postulates there remains no cause or justification for Arjuna's grief, if he is only convinced of it.]

To make what He says clear to Arjuna, Shrī Kṛishna gives him a common illustration which appeals to his everyday experience. He sees an embodied being, with his body changing in succession from infancy to youth and from youth to old age The body changes as he sees it clearly enough, but whatever dwells in the body recognizes the continuity of its own existence irrespective of the changes the body undergoes This shows that the something which the indweller recognizes as the 'I' is *in the body*

and still is *not the body*. And as that something has existence independent of the body it indwells, an altogether new body cannot affect the fact of its existence any more than do the changes of the body in infancy, youth and old age. The 'I', therefore, that persists throughout the changes which the body undergoes in infancy &c. as much persists when the present body falls and is replaced by an altogether new one. The wise man says Shri Krishna is not deluded into denying continuity of existence to what is embodied merely because the body changes. Body or no body, or whatever the body, that persistent something which Arjuna recognizes as the 'I' in himself, and which other beings embodied like him recognize as their respective 'I', has continued existence. It is the very essence of existence in Arjuna, in the various kings, as also in Shri Krishna, and it is not, says Shri Krishna, that it was not in the past prior to its being associated with the present body of the respective beings, nor that it will not be in the future after the fall of the present body.

Take what being he may, what he in essence is ever exists; if anything ceases to be, it is the body and not what indwells it.

यात्रास्पर्शस्तु कौन्तेय, गर्तोऽप्यनुगच्छताम् ।

आगमायायिनोऽनित्यान्तास्मिन्निवस्य भावता ॥ १३ ॥

य हि न व्यथयत्येते, पुरुष पुरुषर्षभ ।

समदुःखलुख धीर, मोऽनृतावाय कल्पते ॥ १४ ॥

13 The contacts of the senses, verily, O son of Kunti, are the givers of cold and heat, pleasure and pain, they come and go, and are impermanent, endure them, O Bhārata.

15 The man whom these torment not, O Best of Men, the same in pain and pleasure, (and) balanced, he is fitted for immortality.

Shri Krishna, it will be seen, begins His instructions with the Sankhya standpoint. The Sankhya reduces all existences ultimately to two, namely Purusha and Prakriti. The former is what is embodied, the latter constitutes the body. The former is unchangeable and ever the same and is thus identical in every existence, the latter is liable to constant change, and thus presents various degrees of grossness and assumes various forms. The Prakriti is made up of the three Gunas—Sattva, Rajas and Tamas—which it confers by its association on the Purusha that becomes embodied and appropriates them. Whatever the form the Prakriti assumes, whatever change it undergoes, the Purusha or the embodied existence continues the same. Thus Shri Krishna laid down in Shlo 12 and illustrated it by reference to the changing bodies in relation to the same existence.

The ceasing to be of Bhishma and others was the immediate cause of Arjuna's grief. All these as also Arjuna himself and every existence in being, are constituted of the Purusha or the embodied existence and the Prakriti which forms the body. The embodied is not the body though in association with it. What changes or 'ceases to be' in some particular form is the body. What is embodied may have a change in its body, or may have no body at all (in which case it will no longer be viewed as embodied), but it never ceases to be. Arjuna's grief for something 'ceasing to be' cannot and ought not to justly refer to that existence which every being in essence is. His grief then must necessarily refer to the body which undergoes constant change, and thus can be described as ceasing to be every moment what it was before that moment. Shri Krishna then explains to Arjuna the nature of grief which he feels, to show him that he confounds and mistakes what is only embodied for what embodies it.

Grief itself which affected him when in the middle of the field was not there a moment before when he was advancing. It is evidently incidental, and not constant. What does grief in a being indicate? Only the experience of disharmony. Such an experience results from one's meeting with disharmony, as also loss, actual or prospective, of what is looked upon as harmony.

Arjuna feels grief in the 'ceasing to be', as he thinks, of Bhishma. This in itself shows that Bhishma's 'continuing to be' he views as harmony. The harmony of the mutuality of relation between himself and Bhishma &c, is the only harmony which Arjuna recognizes, and further, he by his grief seems to entertain the idea that the mutuality of relation that now exists between them is liable to change. Himself as also Bhishma, viewed as existences independent of the body, ever continue to exist. Thus Shri Krishna already told Arjuna. As such existences, therefore, they do not supply any ground for grief to Arjuna. In yielding to grief Arjuna thus mistakes these embodied existences for the bodies which embody them. These bodies have in them the elements of change. They are thus liable to have their mutuality of relation disturbed. They are made up of Prakriti with its Rajas ever changing and modifying, and with its Tamas assuming various forms under the influence of the restless Rajas ever tending to break through them. In feeling grief Arjuna, forgetting the existence he identifies himself with the body he indwells and appropriates to himself the harmonies and disharmonies and the mutuality of relation of the latter arising from its coming in contact with other bodies which too, as in feeling grief for Bhishma, he equally confounds with the existence they embody.

Shri Krishna thus points out to Arjuna his mistake and says that

feelings like cold and heat, pleasure and pain or harmony and disharmony, proceed from the contacts of the *mātrās** wherein only the mutuality of relation is liable to be disturbed. Such feelings cannot have any reference to the existence which ever continues the same and thus admits of no change in the mutuality of relation, and which is identical in all bodies and thus in point of fact cannot have any mutuality of relation.

Grief does not consist in mere contact but in the disturbance of the mutuality of relation between two objects that come in contact. This disturbance implies some change in the existing state of things—the state which is viewed as harmony by the being. *Rajas* Guna is at the bottom of every change. In the contact of the *mātrās* producing cold and heat or pleasure and pain, it is the *Rajas* Guna that plays the prominent part. All such contacts mean the meeting together of two vibrations of *Rajas*. One vibration is in relation to the being who experiences the feeling by identifying himself with that vibration, and the other vibration is in connection with something objective to the being. The former is the being's sense, as it enables him to sense something objective; the latter is the object of the sense. Contact of the *mātrās* thus means the meeting together of the senses and their objects through the respective vibrations which constitute them. These vibrations are all modifications of the embodying *Prakṛiti*. The sense-object has its embodying *Prakṛiti* forming the body of the object. That body is composed of the five *Mahābhūtas* (great elements), i.e. of *Prakṛiti* modified into five states of grossness. Each state has its own characteristic vibration. A corresponding vibration in the body of the being who feels the contact constitutes the sense. There are thus five senses to sense the five states of grossness of *Prakṛiti* and the contact of the vibrations of the senses with the corresponding vibrations of the objects is what *Śrī Krishna* calls the contact of the *mātrās*. These contacts are confined only to the body and have really no relation to what is embodied. With the ever-modifying and restless *Rajas*, there is constant change in the mutuality of relation in these contacts. Every contact is thus incidental and transient while it is inevitable in view of the existence of the bodies with the restless *Rajas* playing within them.

With these contacts and the modifications in the mutuality of relation, *Ajuna*, who is himself not the body, the seat of the contacts, but what is embodied, identifies himself, and thus yields to feelings like grief. *Śrī Krishna* tells him who is the real and ever persistent existence apart from the body, not to identify himself with these incidental and transient contacts of *mātrās*, and to bear them as something inevitable so long as his

* *Mātrās*—Senses and their objects which are both modifications of *Prakṛiti*.

association with his body continues. In other words, he should know himself as also other beings as the existences they are, and not confound them with the bodies which they are not, though associated with them, and which only are the seats of the contacts of the *mātrās*.

With such a knowledge he should not allow himself to be influenced by any change in the mutuality of relation which occurs in the body which he is not. One, whom these contacts do not influence or trouble, remains ever balanced in the presence of their harmony or disharmony, in pleasure or pain. The one joys him not, nor the other grieves him. He is ever firm and unagitated. Such a one, says Shri Krishna, becomes fitted for immortality. Why? Because the Prakriti which constitutes his body is ever having its course, meeting with harmonies and disharmonies in the form of contacts of *mātrās*. He leaves it to its course, himself being unconcerned as to the harmony or disharmony of every such contact. The coursing of Prakriti means the exhaustion of his *Prārabdha** which has associated him with his ever-changing body.

To have one body after another, formed and dissolved in alternate succession, is to be subject to birth and death. Past concern for the contacts of *mātrās*, i.e., for some modification of Prakriti, constitutes *Prārabdha* which becomes moulded into a body, in which a being is said to be born and in the dissolution of which he dies. This continues so long as a being goes on generating fresh *samskāras* (*Prārabdha* being the portion of *samskāras* ready for fruition in any one incarnation). When, however, the being feeling no concern for the contacts of *mātrās* leaves his *Prārabdha* to exhaust itself, and generates no fresh *samskāras* to build him a future body from, he ultimately frees himself from births and deaths, in other words, attains to immortality. Strictly speaking, one who has ceased to identify himself with his body and realised himself as the existence he in essence is, is immortal, because death attaches to the body and not to him and it is all the same to him what body he has or whether he has it or not.

Shri Krishna begins His instruction with the Sāṅkhya standpoint which consists in viewing all beings as made up of the body and what is embodied. What is embodied is what the being in essence is, and the body he is not.

To one who follows the Sāṅkhya standpoint and ceases to allow himself to be influenced by the body he indwells, Shri Krishna promises immortality. This attitude constitutes the Sāṅkhya Yoga or Jñāna Yoga.

Further on (Shl. 39), He explains to Arjuna what He calls *Buddhi* Yoga which will, says He, enable him to throw off the bonds of action.

**Prārabdha*—The portion of Karmic influences which has become ready for fruition and determines the being's incarnation

Sāṅkhya Yoga, says He, will make Arjuna immortal, Buddhi Yoga will make him free from bondage Both mean his ridding himself of the three-Guna-imbued Prakṛiti which is the cause of the being's being subject to births and deaths and of his bondage.

नासतो विद्यते भावो, नाभावो विद्यते सतः ।
 उभयोरपि दृष्टोऽतस्त्वनयोस्तत्त्वदर्शिमिः ॥ १६ ॥
 अविनाशि तु तद्विद्धि, येन सर्वमिदं ततम् ।
 विनाशमव्ययस्यास्य, न कश्चित्कर्तुमर्हति ॥ १७ ॥
 अतन्वंत इमे देहा, नित्यस्योक्ताः शरीरिणः ।
 अनाशिनोऽप्रमेयस्य, तस्माद्युद्धयस्व भारत ॥ १८ ॥
 य एन वेत्ति हन्तारं, यश्चैनं मन्यते हतम् ।
 उभौ तौ न विजानीते, नायं हति न हन्यते ॥ १९ ॥
 न जायते म्रियते वा कदाचिन्, नायं भूत्वा भविता वा न भूयः ।
 अजो नित्यः शाश्वतोऽयं पुराणो, न हन्यते हन्यमाने शरीरे ॥ २० ॥
 वेदाविनाशिनं नित्यं, य एनमजमव्ययम् ।
 कथं स पुरुषः पार्थ, कं धातयति हति कम् ॥ २१ ॥
 वासांसि जीर्णानि यथा विहाय, नवानि गृह्णाति नरोऽपराणि ।
 तथा शरीराणि विहाय जीर्णान्यन्यानि सयाति नवानि देही ॥ २२ ॥

16 Asat (the unreal) has not being, Sat (the real) has not non-being, of these two even, the ultimate truth is perceived by the Seers of That (the Essence of things)

17 Indestructible, verily, know thou That by Whom all this is pervaded, destruction of this imperishable (one), none is able to cause

18 Finite are said to be these bodies of the eternal, the embodied, the indestructible and the unknowable, therefore, fight, O Bhārata.

19 Whoever knows This as the slayer, and whoever thinks This as the slain, they both know not. This slayeth not, nor is (This) slain.

20. This is never born, nor does This ever die, nor that having been, This again shall not be Unborn, eternal, immemorial, ancient, This is not slain when the body is slain.

21 Who knows This indestructible, eternal, unborn, undiminishing, how, O Páitha, and whom does that man cause to be slain (and) whom does he slay ?

22 As casting off worn-out garments, a man takes other new ones, so casting off worn-out bodies, the dweller in the body enters other new ones

So far Shri Krishna spoke of the existence which ever continues the same, and thus offers no ground for grief, and of the ever-changing embodying Prakriti which accounts for and generates contacts producing harmony and disharmony and is constantly liable to change in the mutuality of relation. Whoever feels no concern for and is not troubled by them, attains to immortality. Let Arjuna bear them, said Shri Krishna. There are the embodied and the body. The embodied is ever-existent and ever the same, the body is ever-changing. But that would not, Arjuna might say, justify him in being instrumental in the destruction or change of any body, in other words, in disturbing the mutuality of relation between any two bodies, and thus causing disharmony or disturbing harmony.

Shri Krishna anticipating some such objection on Arjuna's part and seeing its force, meets it by saying 'Asat has not being, Sat has not non-being'. It is the crucial test which He recommends for determining the beingness or non-beingness of any and every thing. To apply this test to Arjuna and others as embodied existences they in essence are, and the bodies that embody them. The existence which is embodied in view of its association with any body, ever persists, i.e., has never non-being. It is Sat. The body changes. Any particular body in changing passes into non-being, and thus becomes Asat. But Asat has not being. Therefore, such body has, really speaking, no being. As every body is subject to such a change and passes into non-being, it is Asat, and, as such, it has never being. The existence, however, which these bodies embody has never non-being and is therefore Sat. Whatever thus Arjuna sees, liable to change or destruction or disappearance and as 'ceasing to be' or passing into non-being, is in itself Asat and has never being. What has being and is Sat, never passes into non-being. Sat thus none can change or destroy, Asat has not being which one may destroy or change. The ultimate essence of both Sat and Asat is known only to the knowers of the truth and the essence of things, says Shri Krishna.

If Sat has never non-being and if what has ever non-being is Asat and has never being, whatever pervades this manifested universe and has being therein, is indestructible and not liable to change, and there is none that can change or destroy it, says Shri Krishna. There is everywhere and.

all Sat which knows no destruction nor change, and that and that only has being and never non-being

To return to the embodied existence and the body This existence ever continues and has not non-being It is Sat, and it pervades all this The body ends and passes into non-being. It is Asat and has thus never being What appears as body has not even being to which change or destruction can be attributed What appears as embodied but cannot be really so because the embodying body itself has never being, that is Sat, is not liable to change or destruction and has never non-being There is thus nothing to justify Arjuna's abstention from fight 'Fight therefore,' says Shri Krishna to Arjuna, because, nothing that has being, can he cause to pass into non-being, and if to him anything appears as passing into non-being, that has not even being What then passes into non-being?

Inconceivable, says Shri Krishna, is the eternal existence which looks embodied, it is everywhere and pervading this universe Arjuna could not conceive it, much less know it and there was nothing strange if, in his delusion and ignorance, he abstained from fight, frightened at the destruction which, he thought, he would be causing But now that he has been told the real state of things, let him not abstain from fight, says Shri Krishna

The Sat, the existence is all and everywhere It never passes into non-being It destroys nothing, because all is Sat and thus there is none liable to destruction It is itself not destroyed, because is Sat it never passes into non-being or is destroyed. Where all is Sat there is none to slay or be slain He knows not who looks upon it as the slayer or liable to be slain, because it neither slays nor is slain

What thus ever is and never ceases to be, is not born, nor does it ever die, because birth means coming to being, and death means passing into non-being, and as to the ever-existent Sat, it is not that, not having been, it shall be brought into being, or that, once having been, it shall pass into non-being It is unborn, perpetual, eternal and ancient, says Shri Krishna It is not slain, though resting in the body which appears as slain Whoever knows this embodied existence as indestructible, perpetual, unborn and inexhaustible (*Ayaya*), and that it only pervades this whole Universe (*Shl 17*), how and whom can he slay or how cause any one to be slain, says Shri Krishna To be slain is to pass into non-being, which no existence does that has never non-being To cause any one to be slain means to make him pass into non-being This too is not possible, because no existence that pervades this can be made to pass into non-being, and whatever presents the appearance of passing into non-being has not even being.

What is Sat or existence, has never non-being, and that Sat pervades all this. That Sat appears to assume disguises which appear as coming to being and passing into non-being. This change in the disguises which the embodied being presents as one body after another appears in association with it. Shri Krishna describes as a person leaving one suit that is worn-out and putting on a new one in its stead. The changes in the body affect the existence no more than does a change of suit affect the wearer thereof.

नैनं छिदति शस्त्राणि, नैनं दहति पावकः ।

न चैनं क्लेदयत्यापो, न शोषयति मासतः ॥ २३ ॥

अछेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २४ ॥

अव्यक्तोऽयमचित्योऽयमविकार्योऽयमुच्यते ।

तस्मादेव विदित्वैनं, नानुशोचितुमर्हसि ॥ २५ ॥

अथ चैनं नित्यजातं, नित्यं वा मन्यसे मृतम् ।

तथापि त्वं महाबाहो, नैनं शोचितुमर्हसि ॥ २६ ॥

जातस्य हि ध्रुवो मृत्युर्ध्रुवज्जन्म मृतस्य च ।

तस्मादपरिहार्येऽयं, न त्वं शोचितुमर्हसि ॥ २७ ॥

अव्यक्तादीनि भूतानि, व्यक्तमध्यानि भारत ।

अव्यक्तनिधनान्येव, तत्र का परिदेवना ॥ २८ ॥

आश्चर्यवत्पश्यति कश्चिदेन माश्चर्यवद्ब्रूति तथैव चान्यः ।

आश्चर्यवच्चैनमन्यः शृणोति, श्रुत्वाऽप्येनं वेद न चैव कश्चित् ॥ २९ ॥

देही नित्यमवध्योऽयं, देहे सर्वस्य भारत ।

तस्मात्सर्वाणि भूतानि, न त्वं शोचितुमर्हसि ॥ ३० ॥

23 Weapons cleave This not ; fire burns This not ; and water wets This not , wind dries This not

24 Uncleavable This, incombustible This, (This is) neither to be wetted, nor also to be dried up. It is eternal, all-pervading, stable, immovable, ancient

25. Unmanifest, inconceivable, immutable, This is called. Therefore, knowing This as such, thou shouldst not grieve

26 But even if thou thinkest This as constantly being born and constantly dying, even then. O mighty-armed, thou shouldst not grieve for This.

27 For sure is the death of that which is born, and sure the birth of that which is dead, therefore, over the inevitable thou shouldst not grieve

28 Unmanifest are beings in their origin, manifest in their middle state, O Bhārata, unmanifest also in their dissolution; why any lamentation for them?

29 As a marvel some one sees This, and as a marvel also another speaks thereof, as a marvel again another hears This, yet after having even heard This, no one indeed knows This

30 This, the embodied (Self) in the body of all, O Bhārata, is ever unslayable, therefore, thou shouldst not grieve for any being

The Sat or the existence that is never admits of nor passes into non-being, but ever continues the same. Weapons, therefore, says Śrī Kṛṣṇa, cleave it not, nor fire burns, nor water wets nor wind dries it. (Leaving &c, refer to a change of state. Change of state means ceasing to be or passing into non-being of something which once existed. The Sat in its essence contains nothing which can pass into non-being and is thus free from any such influence of weapons &c. The four agents of destruction include every possible agent of destruction and refer to the four great elements, Pṛithvī, Agni, Apas and Vāyu, respectively. These are the various modifications of Prākṛiti. Śrī Kṛṣṇa leaves out Ākāśa, the subtlest element, the first modification of Prākṛiti, because in that state which is prior to the manifestation of Rajas, there is not yet any differentiation or action manifested, and therefore, there is not yet possible any idea of destruction which presupposes duality and activity. The agents of destruction, the Vāyu, the Agni, the Apas and the Pṛithvī all, more or less grosser manifestations of the subtlest Ākāśa, act upon one another and thus influence one or other of the gross modifications of Prākṛiti. They do not influence Ākāśa, much less do they influence the existence that rests centralized and embodied in that Ākāśa. Thus Sat or existence is uncleavable and incombustible, it cannot be wetted nor can it be dried. It admits of no change of state. It is not subject to any influence of activity or Rajas, nor to any limitation or Tamas which the Rajas can disturb or modify.

It is ever-existent, i.e., admits of no limitation in time. It is everywhere, all-pervading, i.e., admits of no limitation in space. It is stable, i.e., it admits of no change of position, and it cannot be otherwise as being everywhere and having no limitation in space. It is again, says Śrī Kṛṣṇa, immovable or unagitating, i.e. beyond all relation to activity or Rajas Guna. It is also immemorial.

The Sat or existence which rests thus embodied in, but uninfluenced by. Prakṛiti, is further said to be unmanifest, inconceivable, and unchangeable, because the ideas of manifestation, conceivability and changeability have reference only to the embodying Prakṛiti and they are as much apart from the Sat as is the body it indwells.

Such is the Sat or Existence, Arjuna as also Bhīṣma and others in essence are, and knowing it thus, Arjuna cannot justly grieve for it, because, it ever continues to be, and is itself all and everywhere, whatever the modification and change the embodying Prakṛiti may present.

Inconceivable, it is true, is that Sat, and even unmanifest. What Arjuna however, can form a conception of or what can be presented to his view, will include in it some modification of Prakṛiti.

But Sat is all and everywhere, and that only has never non-being, and whatever has ever non-being is Asat. and as such has never being. Such is the proposition which Śrī Kṛṣṇa Himself laid down. Whatever is thus presented to view is Sat, because it only has ever being. Change too is presented everywhere. Why then it follows, that whatever appears changing is Sat, whatever it is changed into is equally and as much Sat. Change means death of what changes, and birth of what it is changed into, and as there is Sat only everywhere and there is change too everywhere, it is Sat that is constantly coming to being as some Sat, and meeting with death as some Sat. He, Arjuna might say, will be instrumental in effecting any such change. Be it granted, says Śrī Kṛṣṇa, that such will be the case. What is there in it that Arjuna should grieve for? Be the change what it may, Sat it continues to be. What is there in what changes that will not be in what it is changed into, or what is there in what it is changed into that was not in what is changed, that gives occasion to Arjuna for grief? Arjuna cannot consistently say that there can be any such thing to grieve him, and at the same time maintain that the same Sat ever continues to be. Thus be there change even, if Arjuna once grants, that all is everywhere Sat and the same it ever continues to be, that nothing of what it is, ever passes into non-being or that nothing of what it is not, ever comes to being, in other words, if in the midst of changes presented to Arjuna's view nothing is lost and nothing added, but the same Sat ever continues to be, Arjuna cannot justify his yielding to grief, because he can show nothing for which he can feel grief.

Change once granted, as Arjuna would be doing if he looked upon Sat as constantly coming to being and dying, birth and death he cannot avoid, because what is born, as being subject to change, must certainly die, and what dies through change, will as certainly be born. Birth and death thus are inevitable in view of change. But inasmuch as they affect not the

identity of Sat which loses nothing nor has anything added to it, there cannot be anything that can justify Arjuna's grief.

To view the Sat as all and everywhere and ever continuing to be, and in view of the recurring changes, to think that it is constantly being born and constantly dies, what does it come to ? Simply that all beings are equally and always Sat and have ever being and never non-being, that prior to what looks like their birth they did exist as Sat but were unmanifested, with birth they are the same Sat but now manifested, and in what looks like their death they are none the less the same Sat, but are unmanifested again as they were prior to birth. Unmanifested or manifested, the same Sat they do continue to be and will ever do so. What in this should make Arjuna grieve, asks Shri Krishna ? However viewed, his grief Arjuna cannot justify. Shri Krishna has all along been explaining to Arjuna the nature of Sat, which is the essence of every being in existence, with a view to point him out the groundlessness of his grief.

Ignorant, as Arjuna was, of the essence of Sat which only has being and which never knows non-being, he had yielded to grief. Shri Krishna explained to him the essence of Sat, but was well aware that with all that He might say, Arjuna could not have any clear idea or conception of what is by its very nature inconceivable, while he could not take any objection to all that had been said to him. But let not his incapacity to grasp the inconceivable dishearten him. It is the same with every individualized being, howmuchsoever he may have advanced. None knows It nor can know It, and to all It remains a marvel. Some see It as a marvel, others speak of It as a marvel, others again hear It as a marvel, and, having heard It even, no one, verily, knows It.

Whoever sees It does so as some objective manifestation, i. e., associated with the form-giving Prakriti. To reduce all beings to one objective existence is to see the Sat as It can be seen. But even so seen, It looks as the associated Prakriti will make It appear, and not as It is, independent of the Prakriti and as the Unmanifest which, even to him who says he sees It, remains a marvel. One's making It the object of his sense of sight is no less a marvel, because no sense can even reach It, much less sense It as It is. Such a one is under the influence of the form-giving Tamas which confers objectivity on what it becomes associated with. Whoever thus says that he has seen It, really knows It not.

Others speak of It, says Shri Krishna. Speech is the result of the couraging Rajas. To speak of it is thus to associate it with the couraging Rajas. To reduce the totality of Rajas, variously manifesting in the universe, to unity, and realize some unity of existence as associated with it, at the same time not giving It any form, is to speak of It as It can be spoken of.

What thus forms the object of speech is, however, not the Sat as It is beyond the energizing Prakṛiti but what It looks when energized by it. What It is beyond the energizing Prakṛiti remains equally a marvel to him who speaks of It. It is equally a marvel that one speaking of It makes That which is beyond all speech the object of his speech. Who thus speaks of It really knows It not. Lastly comes he who says he has heard It. He realizes It, not as It in essence is, but as It presents Itself when associated with the subtlest Sattva Guna where all the elements obtain in their Ākāśhic form. Centialized in Sattva and embodied in Ākāśha, viewed independently of the energizing Rajas and therefore not made the object of speech, and equally independent of the form-giving Tamas and therefore not made the object of the sense of sight, the Sat as here resting can only be heard, because here It is in association with the subtlest Shabda (sound or word) which characterizes the Ākāśha and which when energized becomes speech. Whoever hears It as It can be heard rests in Sattva uninfluenced by even the energizing Rajas. In him knowledge which characterizes the Sattva Guna has dawned and is unagitated by Rajas and unobscured by Tamas. But with this knowledge too he knows It not as It is beyond the Sattva and therefore as much beyond Jñāna as beyond all action and energizing Rajas and beyond all Ajñāna and form-giving obscuring Tamas.

Whoever hears It, speaks of It or sees It, realizes his identity respectively with the One Omniscience, One Omnipotence and One Omnipresence. None of these, not even the omniscient, having heard It, knows It, says Shri Krishna, and to him too It remains a marvel. One's hearing It is equally a marvel, because It is beyond even the subtlest Ākāśha and therefore beyond all hearing. It is really a marvel of marvels.

‘ By whom not thought, by him ’tis thought :
 By whom ’tis thought, he knows It not.
 Unknowable for those that know ,
 Well-known by those who do not know.”

(Ken Up. II, 3).

What wonder then, if Ajuna, with his sense of individualized existence as distinguished from universal existence, with his limited powers and Jñāna as distinguished from Omnipotence and Omniscience, might fail to grasp It ? It cannot be otherwise Grasp It he cannot. But that need not deter or dishearten him.

Let him only be firmly convinced, that bodies, each and all, have indwelling within them the existence of Sat as embodied, and That It, unlike the bodies, is ever-existent and indestructible, that It only has never non-being and ever continues to be and that nothing else has being that ap-

pears passing into non-being and is therefore Asat Let Arjuna be convinced of this much and he will himself see that there is not a being in existence for which his grief he can justify, even though he may not have a clear grasp of what that existence is like

So far Shri Krishna explained to Arjuna the groundlessness of his grief for any being in existence

स्वधर्ममपि चावेक्ष्य, न विकंपितुमर्हसि ।

धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्, क्षत्रियस्य न विद्यते ॥ ३१ ॥

यदृच्छ्या चोपपन्न, स्वर्गद्वारमपावृतम् ।

सुखिनः क्षत्रियाः पार्थ, लभन्तेयुद्धमर्दशम् ॥ ३२ ॥

अथ चेत्त्वमिमं धर्म्यं, संग्रामं न करिष्यसि ।

ततःस्वधर्मं कीर्तिं च, हित्वा पापमवाप्स्यसि ॥ ३३ ॥

अकीर्तिं चापि भूतानि, कथयिष्यन्ति तेऽव्ययाम् ।

संभावितस्य चाकीर्तिं, मरणादतिरिच्यते ॥ ३४ ॥

भयाद्रणादुपरतं, मंस्यंते त्वां महारथाः ।

येषां च त्वं बहुमतो, भूत्वा यास्यासि लाघवम् ॥ ३५ ॥

अवाच्यवादांश्च बहून्, वदिष्यन्ति तवाहिताः ।

निदंतस्तव सामर्थ्यं, ततो दुःखतरं नु किम् ॥ ३६ ॥

हतो वा प्राप्स्यसि स्वर्गं, जित्वा वा भोक्ष्यसे मह्यम् ।

तस्मादुत्तिष्ठ कौतेय, युद्धाय कृतनिश्चयः ॥ ३७ ॥

सुखदुःखे समे कृत्वा, लाभालाभौ जयाजयौ ।

ततो युद्धाय जुज्यस्व, नैव पापमवाप्स्यसि ॥ ३८ ॥

31. Looking even to thine own Dharma (duty), thou shouldst not tremble , for, than a righteous war, nothing is more welcome to a Kshatriya.

32 And coming unsought as an open door to Swarga happy Kshatriyas, O Pārtha, obtain a fight like this.

33. But if thou, this righteous warfare, will not do, then abandoning thy own Dharma and glory, sin thou wilt incur

34. And beings too will recount thy everlasting infamy, and to a noble nature infamy exceeds death.

35. The great car-warriors (heroes) will think thou hast fled the battle from fear, and thou, having been (once) esteemed by them, wilt be lightly thought of.

36. Many unspeakable words, thy ill-wishers will speak, slandering thy strength; what more painful than that ?

37 Killed, thou wilt obtain Swarga (heaven), victorious, thou wilt enjoy the Earth; therefore, rise, O son of Kunti, resolved to fight.

38 Taking as equal pleasure and pain, gain and loss, victory and defeat, join then in fight, thus sin thou wilt not incur.

Besides grief which had overpowered Arjuna when, throwing down his weapons, he sank in his seat in the chariot, the idea of Adharma (sin) which he saw in fight and which was repugnant to his virtuous nature, had stayed his hand and made him abstain. Sin he saw in fight. Sin cannot be his Swadharma (own Dharma or duty). It cannot be any being's Dharma. And still Shri Krishna recommends it, Shri Krishna who is Truth and Dharma itself. It is something which passes Arjuna's understanding. Shri Krishna must be in the right. Of this he is perfectly sure, and that he shows when he candidly confesses his being deluded as to his Dharma (II, 7), though how or where, he fails to see, and leaves himself entirely in the hands of Shri Krishna.

Having shown to Arjuna the groundlessness of his grief, Shri Krishna next comes to the question of Arjuna's Dharma. Arjuna is a Kshatriya. A Kshatriya should know no fear. He will not sin. What is sin? It is injuring others for selfish gain. In abstaining from fight, is it merely the idea of sin that holds him back or is there with that idea mixed up any element of fear to self? Sin he should not, but fear too he equally should not, as a Kshatriya. How does fear show itself? In trembling and agitation with the sense of uneasiness and discomfort to oneself. Arjuna clearly betrays such trembling attitude and other signs of fear (I, 29-30). Looking to his Swadharma such trembling does not befit him as a Kshatriya. Trembling results in some energy meeting with some impediment to its course. Tamas it is that ever tends to so impede the coursing and energetic Rajas. And the self trembles when he appropriates to himself that trembling and in so doing betrays his concern and attachment for that impeding Tamas. Fearlessness should characterize a real Kshatriya whom no Tamas daunts, in whom nothing excites fear or trembling. It is perfect unconcern for Tamas or form that a real Kshatriya should exhibit. Rajas should predominate in a Kshatriya, undaunted and unimpeded by any Tamas, and without the least tinge of selfishness or fear in whatever the Rajas meets with, be it harmony or disharmony. Does he drive his Rajas or hasten its course as it continues tending towards objectivity in the maze of Tamas which, however, it will ever be attempting to break through? No, because, feeling no concern for Tamas, there is nothing he seeks or should seek in objectivity. Does he limit or restrain its course?

No again; because, such an attempt in itself betrays concern for Tamas wherever the Rajas is sought to be held in check, and it is something which a real Kshatriya should and will never do. Unhastened and unrestrained, the predominating Rajas in a Kshatriya is allowed its play, and therein he will be following his Dharma to perfection, neither resenting nor fearing any disharmony, neither favouring nor seeking any harmony, that the objectivity may present. He may not resent nor fear, nor favour nor court, any disharmony or harmony; but meet they will his coursing Rajas all the same. His Rajas will have to force its way through the objectivity and Tamas which it cannot avoid meeting. Herein lies the conflict, the fight, in which a real Kshatriya is called upon to engage, and which constitutes his Dharma. It is the best and the only means to his well-being, nay more, any attempt to avoid it means his degeneration and degradation, his ceasing to be a Kshatriya and deteriorating into a Vaishya, more or less.

Should he seek fight? In other words should he expect any selfish gain to his self therefrom? Certainly not. Seeking it or expecting any gain therefrom would mean concern for objectivity and Tamas, which is as much unkshatriya-like, as Arjuna's abstaining from fight. But its coming unsought, well, to a real Kshatriya only it can so come, and really happy is he to whom it so comes. What does such a fight and a Kshatriya's engaging in it, mean? Nothing less than that he is being extricated from the mire and bondage of objectivity and is on his way to the purity, freedom and bliss of the self-luminous subjectivity. The coursing Rajas which predominates in him, is left to fight its way through the obscuring and obstructing Tamas. It means the exhaustion of his Prarabdha and the dissolution of his bondage which is the source of the misery he feels. Such an unsought fight, to a Kshatriya engaging in it in right earnest and with a proper spirit of unselfishness, has for its immediate result the opening of the doors of Swarga. It, in other words, takes the Kshatriya from the sensuous objectivity to the supersensuous Swarga.

Now, what are the consequences of his abstaining, as he does, from the fight which constitutes his Dharma, whenever it comes to him unsought and is not undertaken with any expectation of selfish gain to himself? Firstly, he will fail in his Dharma which demands in a Kshatriya non-attachment to Tamas or objectivity, and freedom from fear and trembling. His abstaining from fight means nothing short of putting a check on his Rajas. It betrays concern for the objectivity where the check is sought to be placed and to which his Rajas leads. It is quite unkshatriya-like and degenerating him, as said above, into a Vaishya, more or less; it is an attempt to check one's coursing Rajas instead of letting

it play as best it may, and fight its way, through, which is the nature of the fight constituting the Dharma of a Kshatriya. Such an attempt requires an active effort on the part of a being. What does such an effort in Arjuna indicate? A sense of fear for the consequences to which the coursing Rajas seems to tend, and that in a Kshatriya who should be perfectly fearless. His attitude itself, apart from the consequences he strives to avoid, is full of fear in the uncertainty of the success which may or may not attend his attempt.

He fails in his Dharma of a Kshatriya and what is more, tarnishes his glory, because in abstaining he attaches himself to Tamas and objectivity which obscure and dim his luminous self. While fighting, as his Dharma demanded, fearless of all, would ensure the exhaustion of his Prárabdha, thus enhancing the glory of his already glorious self as resting in the Rajas and uninfluenced by the obscuring Tamas of objectivity.

Besides loss of his Swadharma and of his glory, sin will attach to Arjuna, says Shri Krishna, by his abstaining from fight. It was the idea of sin in the fight which held back Arjuna. Here Shri Krishna tells him the very reverse. It is sin to abstain, says He.

It should be borne in mind that the fight in which Arjuna is called upon to engage has come to him unsought. The combination of circumstances constituting the fight is brought on in the course of his Prárabdha, and not that he has driven his Prakṛiti to that end. Then only the fight can be properly called as coming unsought. In every such unsought conflict to which a being is subjected, it is certainly not he that puts forth or directs the energy. The directing agent or the source of the energy is outside him. Such agent is some individual or individuals, or the universal energy itself of which his energy is but a differentiation. The energy driven by some one besides himself comes in conflict with the course of his Prárabdha, and the vibration it generates within himself rouses him up to the harmony or the disharmony, as the case may be. He then thinks of its consequences so far as he can see in the future, and if feeling concern for the disharmony or harmony in which he finds himself involved, strives to regulate the course of his Prakṛiti accordingly. The generation of the vibration of harmony or disharmony by some energy coming in contact in the course of his Prárabdha, is what Shri Krishna described before as pleasure or pain resulting from the contacts of Mátrás. The conflict which roused up Arjuna presents to him disharmony in its consequences and to avoid such disharmony Arjuna abstains. He strives to interfere in the course of his Prakṛiti which his Prárabdha has determined, and therein proves that he appropriates to himself, and is troubled by, the contacts of the Mátrás and betrays his attachment for them as also for what they lead to. The conflict encountered by the course

of his Prakriti may have been necessitated by the universal energy regulating itself to harmony, in which case any interference on his own part, in the form of abstention avoiding the conflict, will amount to disturbing the universal harmony and acting against it. And for what? and why? Only for his selfish harmony and because he feels concern for and attachment to objectivity and Tamas Guna with which he more or less identifies himself. By his attachment to objectivity through selfishness, he injures his own self by perpetuating his bondage, and thus defeating his own well-being which consists in being free from such bondage. He sins against himself. But that is not all. It is harmony that he seeks and strives after, and with that end in view only he abstains from what to him appears as leading to and generating disharmony to himself. He does not know, however, that where he thinks he is avoiding disharmony he is only disturbing universal harmony, and preventing its regulating itself to harmony, and as a unit in the universe he cannot escape the consequences of the universal disharmony to which he contributes by his conduct. Thus, where he thinks he is striving for harmony to himself he is only driving himself to disharmony which he cannot escape.

This universal disharmony to which he contributes will influence other units in the universe as much as himself and thus he will be harming them all and sinning against them as much as against himself. But the conflict may be the result not of the course of universal energy, but of some energy selfishly driven by some individual. The individual so driving it is perhaps committing sin. Will that justify Arjuna's abstention? Let us see. The conflict or the fight either is or is not in conformity with the universal harmony. If it is, in abstaining he goes against it and commits sin. If it is not, who can better and more easily frustrate it, himself or the universal energy? Certainly the latter. Why then should he try to interfere in the course of his Prakriti as he does when abstaining from fight? It may be said that his abstention is the result of the universal energy regulating itself to harmony. That is one view certainly, and in that case no sin will attach to him, because he will be simply conforming to universal harmony and himself injuring none. But Arjuna's whole attitude lends no support to such a view being taken of his conduct. In the first place, he betrays concern and attachment for objectivity. In this his conduct is selfish and detrimental to his well-being and thus against himself at least he sins, and exposes himself to disharmony. Simply betraying such attachment for objectivity, however, is not sufficient to negative the view that his abstention is directed by the universal energy tending to regulate itself. But if he thought that it was the universal energy that led to this abstention, and that he had no hand in it, where was the necessity to defend and justify himself, as he

does, for any such abstention which is not his doing? The universal harmony requires that there shall be no fight, and there will be none, and it is not for him to seek it. He would be committing sin were he to seek it under such circumstances. By fight he would be only disturbing universal harmony and injuring himself and others. But the circumstances are quite the reverse. The fight has come to him unsought, as Shri Krishna Himself says. This means only that the preservation of universal harmony demands it. It is he that abstains, not that the universal harmony requires that there shall be no fight. Here, therefore, in abstaining he commits sin, as his attempt involves disharmony and injury to himself and others. It is his selfishness, and not his passively conforming to universal harmony, that actuates his attitude of abstaining from fight, and therein only is the sin of his conduct. And hence, sin only will attach to him, says Shri Krishna, besides loss of Swadharma and glory, if he abstained from fight.

He by his conduct links himself to objectivity where Tamas tarnishes his glory. The disharmony he will be generating will surely redound upon himself. His continuance in touch with the objectivity where he will be held by his attachment, and receiving impressions of disharmony from the beings as a return for the disharmony to which he will be now contributing by his abstention, this Shri Krishna expresses as the very beings for whom he now seems to feel concern, and whom he thinks he benefits by his conduct, recounting his ingloriousness for a long time to come. Shri Krishna thus tells Arjuna, that he actually harms the beings, while he thinks he helps and benefits them, and disharmony to himself will only be his just reward and that too meted out to him by the very same beings.

For an individual like himself a Kshatriya, who sees only dishonour and disgrace in yielding to any Tamas or being influenced by it, such loss of glory is worse than death. In his delusion he is tempted towards objectivity without knowing it. But his ignorance will not save him from the consequences of his conduct, and death, says Shri Krishna, will be preferable to what he will bring upon himself by his abstention; the perpetuation of his bondage and misery as the result of his attachment to objectivity and Tamas.

That his abstention is his own doing, and not purely the result of his allowing the universal harmony to regulate itself, is clearly evident from the feeling of fear with which it is accompanied. It shows his concern for the differentiations of the Rajas and the harmonies and disharmonies it meets with. It is this concern and fear of loss of harmony or of meeting disharmony that actuates his conduct. Such a fear is unknown to a Mahāyathi (a great warrior), who rests centered at the concentration

of the various differentiations, and does not allow himself to be influenced by them. Such a Mahārathi is never daunted, be the differentiations what they may. He represents the collective strength of the various energies of which he is the concentration and which he rules. Such Mahārathis evidently feel no concern for objectivity and the conflict there strikes no fear in their hearts. These will certainly see that Arjuna's abstention is the result of fear and they will say so. They will detect the deep undercurrent of selfishness in the benevolent sympathy which Arjuna thinks he feels for others, and by which he justifies his abstention.

So long as Arjuna had been advancing towards subjectivity unselfishly and unconcerned for objectivity, he stood high in the esteem and respect of such Mahārathis. But the tinge of selfishness which they will now detect in his conduct will, says Śrī Krishna, lower him in their esteem.

The disharmonies he will be generating by his abstention will redound upon himself. His attachment will chain him to objectivity where every disharmony to which he now contributes will have its revenge. Every such disharmony is his ill-wisher, bent on insulting him. His attachment for objectivity puts him in their power, they will think lightly of his strength and that they can insult him with impunity. Such will be the consequences of his abstention, which he in his ignorance attributes to unselfish love for others. To recapitulate the consequences, they are, his failing in his Swadharma, loss of glory, sin, loss of esteem of the Mahārathis who once respected him and insult from his ill-wishers who will think lightly of his strength.

Let Arjuna next consider the consequences of his engaging in fight, i. e., allowing the conflict that has come to him unsought, instead of abstaining from it, as he does. In the fight he may either fall or come out victorious. His fall means his incarnation coming to an end. What will be his position? His engaging in fight, such as had come to him unsought, simply means letting the energizing Prakṛiti in association with him have its play. If his present incarnation came to an end before his attaining the goal, he will at least have neared the goal if not attained to it, because in leaving the energizing Prakṛiti to its course, he ensures the exhaustion of his Prātibdha and dissolution of the mould which binds him and estranges him from the goal on which he has his eye fixed. This nearing the goal Śrī Krishna describes as his attaining to Swarga in case he fall in the fight. If he come out victorious, i. e. succeed in attaining to the goal in the present incarnation, why, he will be in harmony with the whole universe, in other words, as Śrī Krishna expresses it, his will be the enjoyment of the earth, i. e. of the entire range of the plane of manifestation from the subtlest to the grossest. Thus whether he fall in the fight or survive it, whether there be defeat or victory he has nothing to lose.

and everything to gain. He will certainly near the goal and probably even attain it. Let him therefore rise, says Shri Krishna, resolved to fight. But He, at the same time, reminds him of the attitude which he is not to lose sight of while engaged in the fight. Let him fight, i.e., allow his energizing Prakṛiti to have its course, but let him, at the same time, avoid feeling any concern for happiness or misery, gain or loss, victory or defeat, that the fight may bring to him. In other words, while allowing the Prakṛiti to have its course, he should remain perfectly unconcerned, whether it meets with harmony or disharmony, help or hindrance, whether it succeeds or fails in overcoming the conflicting energies it meets with. His Prakṛiti once left to its course, he is to have no concern for the result. Unsought comes the fight to a Kshatriya, and unconcerned he ought to fight it. Let Arjuna do the same and no sin will attach to him, says Shri Krishna. It is not he but the universal harmony that determines whether, how or what the fight shall be. He claims no merit, and cannot equally be saddled with any sin.

एषा तेऽभिहिता सांख्ये, बुद्धियोगे त्विमां शृणु ।

बुद्ध्या युक्तो यथा पार्थ, कर्मबन्धं प्रहास्यसि ॥ ३९ ॥

39. This, to thee declared, (is) the Buddhi in Sāṅkhya, now, hear thou the same in Yoga, Buddhi by which endowed, O Pārtha, the bond of karma (action), thou shalt cast off.

Shri Krishna here alludes to two standpoints, the Sāṅkhya and the Yoga. The former corresponds to Jñāna Yoga, the latter to Karma Yoga. The Sāṅkhya Yoga deals with the essence and nature of Puruṣa and Prakṛiti and convinces the being that he is essentially the former which it is his aim to realize. The Karma Yoga deals chiefly with the essence and nature of Prakṛiti, how it plays and differentiates towards objectivity where Tamas confines and limits it. It convinces the being that all bondage and misery proceed from duality and differentiation and attachment to Prakṛiti which is then source. It tells him not to be attached to Prakṛiti or its results in any form. Once free from such attachment, the being is free.

The Sāṅkhya thus advocates and preaches the realization of what the being in essence is ; the Karma Yoga advocates and preaches non-attachment to the Prakṛiti which is the source of the being's bondage and misery. In order to realize what he in essence is, the being has to turn himself away from the Prakṛiti which veils it. In being free from all attachment to Prakṛiti, the being passes beyond it and realizes what he in essence is.

Arjuna is plunged in grief and feels miserable. No grief or misery ever touches what he in essence is. Let him realize his essence and his grief will go. This is the Sāṅkhya standpoint,

Let him understand the cause of his grief, which is none else than the Prakṛiti to which he attaches himself. Let him do away with such attachment and his grief must go. This is the standpoint of Karma Yoga. The Sāṅkhya addresses itself to the essence of being, which has to be realized, the Karma Yoga to the cause of the being's bondage and misery which are to be avoided.

So far, says Shri Krishna, He spoke to Arjuna about the Buddhi in Sāṅkhya. He now proposes to speak about the Buddhi in Yoga. Arjuna, it will be remembered, had come to him as an humble and obedient disciple wishing to be guided to his certain well-being (II, 7). What was Arjuna's stage of development? He had realized fully that the objectivity surrounding his individual self, whether during his life-time on this earth, or during his sojourn in heaven, did not and could not ensure or promise to him the happiness he longed for (II, 8), and thus could not contribute to his well-being. He thus felt no attachment for any such objectivity. His was thus the attitude of perfect unselfishness so far as any such objectivity was concerned. Here was the individual self that had, as it were, drawn himself away from every thing objective to himself as an individuality. To such a self Shri Krishna began his instructions.

Arjuna as such an individuality recognized his individualized and separated existence, and therein identified himself with the Tamas Guna of his Prakṛiti which limits him and gives him a separated existence. The Tamas Guna to which he clings obscures his intelligence and limits it as also his powers. The grief and despondency to which he yields point to his ignorance, as Shri Krishna said at the very outset of His instructions (II, 11). He does not know what he in essence is. Why? Because the Tamas Guna obscures his intelligence. He abstains from fight. Why? Because he clings to some limiting Tamas and thus would not let the 'Rajas' have full range to its play, but try to confine it within certain limits.

What Arjuna has to do is to rid himself of the influence of the obscuring and limiting Tamas. What will be its result? It will remove obscuration of his intelligence and at the same time all impediment to his Rajas. To effect the one is to effect the other. Shri Krishna thus explains to Arjuna what he will realize and what will be his attitude with his intelligence freed from all obscuration and his Rajas freed from all impediment to its play, both resulting from his ridding himself of the Tamas which moulds his individuality. With the first, Arjuna is said to have Buddhi in Sāṅkhya which, with all obscuration to his intelligence removed, will reveal to Arjuna what he in essence is. Shri Krishna spoke about this in Shl. 11 to 38. The second which Shri Krishna styles

Buddhi in Yoga He deals with from Shl 40. These are the two standpoints from which Shri Krishna speaks about Arjuna's freeing himself from the Tamas to which he clings. According to the one or the other standpoint, Arjuna in crossing beyond the Tamas will be stepping on the Path of Jñāna Yoga or of Karma Yoga. But to be on the Path, beyond the Tamas he must go, which, in other words, means that his sense of separateness he must destroy. From whatever standpoint viewed, with his stepping on the Path, and thus taking refuge in Sāṅkhya Buddhi or Yoga Buddhi, he will rid himself of the bonds of action and thus will avoid his subjection to births in future, says Shri Krishna. Why will such an attitude of Arjuna, or, for the matter of that, of every individuality, taking refuge in Sāṅkhya or Yoga Buddhi and intent on what obtains beyond every trace of the limiting and obscuring Tamas, free him from births and deaths? First, because he will be allowing his fully developed Rīgas its fullest range of play and thus ensuring the exhaustion of his Prārabdha Samskāras which constitute his incarnation impulse, and unconcerned with all objectivity, he will be generating no new Samskāras to attract him to objectivity and thus get embodied. And secondly, his consciousness and intelligence being no longer obscured or limited by Tamas, equally shines and illumines him in all his states of existence whether as personality, as individuality, or as simple existence. His consciousness of existence continues uninterrupted in all these states, whatever the mould or body his self may assume. Where there is no break of consciousness of existence separating the past, the present and the future, there arises no idea of birth which means beginning of existence, nor of death which means cessation of existence, at some point of time.

नेहाभिक्रमनाशोऽस्ति, प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य, त्रायते महतो भयात् ॥ ४० ॥

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।

बहुराखा ह्यनन्ताश्च, बुद्धयोऽव्यवसायिनाम् ॥ ४१ ॥

40. In this there is no loss of effort, there is no disappointment. Even a very little of this Dharma saves (one) from great fear.

41. The determinate Buddhi is one here, O Joy of the Kurus; many-branched and endless are the Buddhis of the irresolute.

Shri Krishna in the last shloka told Arjuna that his taking refuge in Buddhi and thus removing himself from the Tamas which moulds his Manas and manifests him as an individuality, the subtlest objective 'I', in other words, his establishing himself in Buddhi Yoga, would free him from the bonds of action. Buddhi Yoga means nothing short of sacrific-

ing his individuality, the 'I', as he had sacrificed his personality below. Beyond the Manas, in the region of Buddhi, there is not yet manifested the limiting and impeding Tamas. There is thus fullest range to the play of Rajas and absence of all sense of separateness.

One in Buddhi Yoga, unattached to any objectivity and thus not yielding to the influence of any Tamas, has his Rajas having its fullest play and that too in conformity with the universal harmony. The Rajas that has started in relation to the being has a purpose to serve and that purpose it serves to its full. In all that it undertakes, that purpose ever remains in view. And it undertakes nothing that it was not intended to fulfil. In the entire functioning of the Rajas, when the being steps on the Path of Buddhi Yoga, there is no loss of effort, in other words, there is not an action or undertaking that is purposeless or fruitless. It effects everything that it ought to effect, and under no circumstance it is diverted from its purpose or fails to effect it. Thus there is nothing like disappointment or impediment in the functioning of the Rajas. However little of this Dharma, however little a being may be advanced in Buddhi Yoga, it saves him from the great danger, says Shri Krishna. The reason is obvious. One in Buddhi Yoga ever continues advancing towards subjectivity. The objectivity to which he is not attached is left behind objectivity which to a being attached to it is the source of bondage and misery. The great danger is the being's being chained to objectivity and subjected to repeated births and deaths in the ever-revolving wheel of Samsāra. The Buddhi Yoga, taking the being away from objectivity, saves him from this great danger, as Shri Krishna expresses it. Every step taken forward in Buddhi Yoga means proportionate freedom from the great danger of being subject to bondage and misery.

The Buddhi Yoga requires that a being shall not concern himself with his Rajas differentiating towards objectivity. The differentiations of the Rajas are so many modifications of Buddhi. One in Buddhi Yoga turned towards subjectivity does not concern himself with these differentiations which are tending towards objectivity. He is, on the other hand, trying to reach beyond even the possibility of such differentiation, where only is possible the subjectivity he seeks. Heedless thus of the differentiations of the Rajas and filled only with the idea of the subjectivity which he seeks, his Buddhi is one and ever the same. Such is the attitude in Buddhi Yoga. And that is what Shri Krishna means when He says that here, i. e., in Buddhi Yoga, there is only one determinate or resolute Buddhi. Those, however, who feel concern in the Rajas as it differentiates towards objectivity, identify themselves with the various differentiations. Each differentiation is a modification of Buddhi. Their Buddhis thus are as many as the differentiations with

which they identify themselves. Attached to many Buddhis, they are said to be irresolute. And of the irresolute, the Buddhis, says Shri Krishna, are many-branched and innumerable.

यामिमां पुष्पितां वाचं, प्रवदंत्यविपश्चितः ।

वेद्वादराः पार्थ, नान्यदस्तीति वादिनः ॥ ४२ ॥

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।

क्रियाविशेषबहुलां, भोगैश्वर्यगतिं प्रति ॥ ४३ ॥

भोगैश्वर्यप्रसक्तानां, तयाऽपहृतचेतसाम् ।

व्यवसायात्मिका बुद्धिः, समाधौ न विधीयते ॥ ४४ ॥

42-43. This speech which is flowery, giver of birth and fruits of actions, and abounding in specific rituals for the attainment of pleasure and power, the unwise speak, O Partha, they (the unwise) who delight in the Vādas (doctrines) of the Vedas, who declare that there is nothing else, whose very self is Kāma, (and) who are devoted to Swarga as their goal.

44. These attached to pleasure and power and their Chitta captivated by that (speech), their determinate Buddhi does not become fixed in Samādhi.

Shri Krishna in these shlokas describes those who identify themselves with their Buddhi as the differentiating Rajas, who are irresolute, as He called them in Shl 41.

The point from whence the energizing and agitating Rajas starts on its differentiating course towards objectivity is where the Ahamkāra becomes first manifested as the first and subtlest existence, Ahamkāra which lower down, with the moulding of Manas, comes to be recognized as the ' I ' (Aham) or the individuality. The illumination here prior to the rise of agitation is full and steady. It is the combined intelligence and knowledge of the entire universe which evolves from this subtlest manifestation by the play of the energizing Rajas. It is often styled Shabda Brahma, and also " AUM ", which is the basis of all the Vedas. The Rajas coursing on the various planes merely gives rise to the appearance of differentiation and agitation in the Sattva which illumines wherever it goes. When the Sattva is viewed independently of whatever trace of Tamas obtains on any particular plane, it constitutes the entire knowledge or the Veda of that plane. The various differentiations are so many Vādas or aspects which the Veda presents. They are also so many Mantras of the Veda. The Rajas differentiating towards objectivity constitutes also the speech having its origin in the first word, " AUM, "

One in the region of *Buddhi* and identifying himself with the *Rajas* differentiating towards objectivity, and thus attached to its course, is said to utter speech. As no *Tamas* impedes or vitiates its smooth and harmonious flow, it is pleasant. But pleasant as it is, with its tendency towards objectivity, it is likely to lose its pleasant harmony and smoothness, and hence it is styled flowery, i. e., short-lived and liable to fade like a flower. Such speech is uttered, says *Shri Krishna*, by the unwise. They are unwise because they have their face turned towards the ignorance of *Tamas*, and given to activity, they turn away from the fountain of Wisdom on the side of the subjectivity beyond the agitating *Rajas*.

As identifying themselves with the various differentiations of the *Rajas*, which only they recognize beyond the obscuring *Tamas*, they are said to delight in the various *Vādas* (doctrines) of the *Vedas*. They delight in the illumination and harmony of the differentiating *Rajas* beyond the *Tamas*, and take that only as all. Attached to such *Rajas* coursing towards objectivity, they are said to be engrossed in *Kāma* which is essentially the encircling *Rajas*. Attached to the harmony of the *Rajas*, they are said to be devoted to *Swaiga* which is the region where obtains perfect harmony of activities, uninfluenced and unimpeded by any conflicting *Tamas*.

The flowery speech is further described as giving birth and the fruit of action. As coursing towards objectivity it becomes moulded and manifested by the *Tamas*. One identifying himself with it appropriates the mould to himself, and thus recognizes his coming to birth. He may not be attached to *Tamas*, may not be attracted by the gross objectivity, may be endowed with the powers and knowledge of a *Siddha*, but to birth he comes if he identifies himself with his *Buddhi* (*Rajas*) coursing towards objectivity and thus takes refuge in its modifications and differentiating tendency. It should be noted that in the region of *Buddhi* beyond the *Manas* there is not yet actual *Tamas* and separateness, but there is agitation and differentiating tendency. Whatever his *Buddhi* or idea, that a being there becomes and realizes. Innumerable ideas become possible there, and innumerable thus are the *Buddhis* of one who thus identifies himself with the *Buddhi* coursing towards objectivity, as mentioned by *Shri Krishna* in *Shl.* 41. Viewed subjectively the same *Rājasic* *Buddhi* is the ever-illuminating principle enlightening the being's path upwards.

The *Buddhi* coursing towards objectivity is the *Rajas* *Guna* functioning and playing according to its nature. Such functioning is what gives the appearance of *Karma*. Whatever it leads to is the fruit of *Karma*. Its being moulded into objective manifestation, its meeting with harmonies and disharmonies, the constant breaking up and forming of moulds these are the results or fruits which the functioning of *Rajas* generates

and they accrue inevitably to those who delight in the Vádas of the Vedas, who are engrossed in Káma and who take the harmony of Swarga, i. e., of the energizing Rajas, to be the be-all and the end-all of their existence. Perfectly virtuous even in their conduct, birth and the harmonies and disharmonies of objective existence they cannot avoid.

Their identifying themselves with the Buddhi as differentiating towards objectivity, in other words, their uttering this flowery speech, betrays their inclination towards the enjoyment of the harmony of activities and the powers of Siddhi. Each sort of enjoyment and Siddhi means a particular modification of the Rajas as Buddhi. Whatever the enjoyment or the Siddhi which engrosses one for the moment, the corresponding trend the Rajas takes. Innumerable varieties of enjoyment and Siddhi are possible and as many are the modifications of the activity or the flowery speech to which the being seems devoted, and with which he allows his Chitta to be carried away and his intelligence agitated. Shri Krishna thus says that those who evince attachment for enjoyment and powers of Siddhi, have their Chitta over-powered by the flowery speech and thrown into restless agitation and confusion, and then Buddhi in constant agitation becomes never balanced and equilibrated and uniformly one, as it would be were one to turn to subjectivity as in Buddhi Yoga, and thus not allow himself to be influenced by the differentiating tendency of the Rajas as it courses towards objectivity.

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्यसत्त्वस्थो, नियोगक्षेम आत्मवान् ॥ ४५ ॥

यावानर्थ उदपाने, सर्वतः संप्लुतोदके ।

तावान्सर्वेषु वेदेषु, ब्राह्मणस्य विजानतः ॥ ४६ ॥

45. The Vedas deal with the triad of the three Gūnas; be thou free from the triad of the three Gūnas, O Arjuna, free from the pairs of opposites, constantly resting in Sattva, free from all care about acquisition and possession, self-possessed.

46. As much interest in a tank in a place all round inundated with water, so much (interest) in all the Vedas, of an enlightened Bráhmaṇa.

Persons devoted to enjoyment and powers and thus delighting in the Vádas of the Vedas which treat of them in their varieties of forms, such as have been depicted in Shl 42-44 do evidently revel in the Rajas Guna of Prakṛiti. They may vie with the gods in power, they may command the harmony they may have set their mind on, but neither absolutely perfect nor everlasting is the power they exercise or the harmony they

enjoy, rooted as they both are in the ever-changing and ever-differentiating Rajas

The Vedas contemplate manifestation, and with the idea of manifestation invariably goes the idea of the three Gunas the Sattva, the Rajas and the Tamas. The knowledge, the powers and the enjoyments, which the Vedas portray and to which those well-versed in and confined to the Vedas attain, are necessarily such only as are possible in a state of manifestation, and thus, at the very best, do not extend or exist beyond the possibilities of any one universe in any one Kalpa (age). Such a state is one of perfection so far as some particular universe goes. The being perfectly versed in the Vedas commands the knowledge of the whole Universe. There is not a power nor harmony which is not his in the entire Universe. He is, in other words, one with the Universal Being. It is the individual self realizing his identity with the Universal Self. Such Universal Self which the Vedas portray as the state of perfection, is, however, not free from or devoid of the three Gunas. The Universal Self centralized in and presiding over the Universe, and viewed as existence and manifestation, reveals the presence of the Sattva Guna in relation to it. Its extension and the range of its powers similarly reveal the presence of the Rajas Guna. And its existence and powers not extending beyond the limits and life of the Universe as a whole, points to the presence of the Tamas Guna.

In the centralized existence, the beings of the Universe attain to the perfection of existence, of powers and of knowledge, possible in that Universe. This centralized existence marks the totality of what the Vedas contemplate in dealing with the Universe in its various aspects as it spreads out towards objectivity. To have attained to this centralized existence and realized one's identity with it, is to have mastered all the Vedas, is to have revealed to oneself the secret and essence of the whole Universe. It is, however, a state of perfection, not absolute, but such as is possible within the range of the three Gunas. The being advanced so far, exists with the Universe, and has all the powers and knowledge of the Universe at his command. But that Universe itself has limit to its powers as also to its existence, and so will have the being who stops at the centralized Universal Existence and does not pass beyond the three Gunas which the Vedas contemplate.

This, however, is not the final goal of the being, as is evident from the words of Shri Krishna who tells Arjuna to be free from the three Gunas, i. e., to cross beyond even the centralized Universal Existence predominating in the Sattva Guna.

To be free from the pairs of opposites or from the sense of duality is to cross beyond the influence of Tamas, and thus to be no longer influenced by the sense of separateness and limitation. In telling Arjuna

to be ever refuged in Sattva, Shri Krishna asks him to rid himself of the influence of the agitating Rajas, when he will be simply existence unagitating and non-dual. To be free from the influence of even the Sattva Guna is to cease having concern for such existence even. It is to be what Shri Krishna calls Niryogakshema. To so rest beyond and unconcerned for the existence in Sattva is to rid oneself of the idea of being, even universal, and merge into the ocean of Be-ness, from whence, in view of the individualizing Prakriti, rises and manifests the Universal Self. The manifested Universal Self which is the essence of the whole Universe with all its individual existences, is but a mere point relatively to the ocean of Be-ness beyond. One who attains to this ocean of Be-ness beyond the three Gunas, is not the Universal Self crowning any one particular Universe, but is the Supreme Self Itself wherein any one particular Universal Self becomes manifested and centralized as Universal Existence.

One well-versed in all the Vedas rests centralized in Sattva as the Universal Self. There is nothing in the Universe he does not know. But all this universal knowledge is not more than a mere point in the ocean of intelligence and knowledge which obtains in the Be-ness beyond the Sattva and which the being becomes the moment he crosses beyond the three Gunas and realizes his identity with the Brahman. To one who has so realized the Brahman, all the Vedas are what a limited mass of water is to an infinite ocean, says Shri Krishna. The knowledge which the Vedas embody and reveal, the harmonies and powers which they portray and disclose, and the existences they describe, all these pertain to manifestation and have reference to the three Gunas beyond which the Vedas do not go. Thus the Vedas as guide serve the being's interest till he attains to the Universal Self, the ideal of perfection in the manifested Universe. This once attained, the being has all that the Vedas can help him to. But the Beyond, whence springs the first and the highest manifestation of the Universal Self, the Beyond, prior to the manifestation of the three Gunas with the Sattva predominating in centralized existence, the Vedas dealing with the three Gunas do not reach. To attain the Beyond, one must go beyond the Vedas or, as Shri Krishna puts it, beyond the three Gunas, and rest in what may be called the Self-ness or Be-ness. The Vedas dealing with the three Gunas do not deal with this Be-ness which is, in a sense, beyond their reach. They, however, postulate its existence by the negation 'Neti, Neti', "Not this, Not this." They postulate thus the Be-ness while admitting their inability to express It.

कर्मण्येवाधिकारस्ते, मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते संगोऽस्त्वैकर्मणि ॥ ४७ ॥

योगस्थः कुरु कर्माणि, संगं त्यक्त्वा धनंजय ।

सिद्धयसिद्धयोः समो भूत्वा, समत्वं योग उच्यते ॥ ४८ ॥

47 In action only thy privilege, never in fruits. Let not the fruit of action be thy motive, nor be thy attachment in inaction.

48. Resting in Yoga, perform action, renouncing attachment, O Dhananjaya, being the same in success or failure; sameness is called Yoga

Shri Krishna in Shl 15 tells Arjuna to be beyond the three Gunas. Arjuna might fail to reconcile this advice with Shri Krishna's recommending fight which means the play of the Rajas Guna generating action

To his individual self, the 'I,' Arjuna still clings and thus attaches himself to the limiting Tamas which generates separateness in the form of 'I' and "not-I" He is thus within the range of the Gunas, more or less, recognizing their influence. Shri Krishna advises him to be beyond the three Gunas, but at the same time gives him to understand by an indirect hint, that his abstention from fight, his forcible prevention of action being performed, his not letting the Rajas Guna have its play, is far from his being beyond the three Gunas. If anything, it is the very reverse, i.e., it betrays his attachment and subjection to the three Gunas.

As an individualized self Arjuna is in association with Prakriti and therefore with the three Gunas which constitute it. To such a self Shri Krishna asks to be Guna-less (II 45) while exhorting him to fight. However paradoxical it may appear to Arjuna in Shri Krishna's opinion at least, one's association with the three-Guna-imbued Prakriti and his attitude of fight i.e. allowing his Rajas to have its play are not inconsistent with one's being Guna-less or rather resting beyond the influence of the Gunas. Action proves the presence of Rajas in relation to a being and therefore his association with Prakriti. While attachment presupposes such association, it does not necessarily and invariably follow it [There cannot be attachment without association but there may be association without attachment. It is not mere association with but attachment to the Gunas which fastens them on him. Let him do away with that attachment and the Gunas cease to bind him association notwithstanding. But his doing away with such attachment to the Gunas does not mean that the Rajas shall not have its play, or that he shall not let it have its play. In view of his association with the Gunas on the other hand, the proof of his non-attachment consists in his perfect unconcern as to whether or how the Rajas has its play. Since his association

is beyond doubt, and since Rajas wherever manifesting, if left to itself, will have its play, be there or not the being's attachment to the same, one may rid himself of the influence of the Gunas, in other words, may rest beyond them, and still may have actions showing themselves in relation to him, nay more, his very association with Prakṛiti with its three Gunas, and his non-attachment and perfect unconcern for the Gunas, demand that there shall be actions rather than not, as the result of the Rajas being left to its unimpeded course. And thus to Arjuna, with his three-Guna-imbued Prakṛiti still in association with him, Śrī Kṛishna, while advising him to be beyond the Gunas, says that in actions verily is his privilege. They are the necessary outcome of his association with Prakṛiti and do not militate against the attitude of non-attachment or of being beyond the Gunas, recommended to him.

But it is one thing to let the Rajas have its play, and quite another to have concern for what it leads to. One resting beyond the Gunas shall allow the former, but cannot harbour the latter, consistently with his attitude. In action, therefore, is his privilege, but never in its fruit, says Śrī Kṛishna to Arjuna. Śrī Kṛishna again warns Arjuna against any attachment for the attitude of inaction, against being tempted to prevent the Rajas from having its play, i.e., actions from showing themselves. To be so tempted means one thing only, and that is, concern for the course of Rajas and for what it leads to—a concern which should be entirely absent in one who rests beyond the Gunas.

Wherever Śrī Kṛishna in the Gītā asks Arjuna to fight, He simply advises him to let the Rajas have its play and thus let actions show them- selves. But while ever warning Arjuna against impeding the play of Rajas and stopping actions, He tells him to remain unconcerned for the fruits of actions. This is the attitude of Yoga. It does not mean absence of actions or that the being shall stop them. It, on the contrary, means that there shall be actions, as the result of the Rajas being left to its course, but that the being shall not evince any attachment for them or their fruits. Stoppage of actions, or the state of inaction, like Arjuna's abstention from fight, is not the attitude of Yoga. If anything, such abstention vitiates Yoga. Let Arjuna, says Śrī Kṛishna rest in Yoga and thus perform actions, i.e., leave Rajas to its play, at the same time, himself betraying no attachment or concern for actions or their fruits. It is all the same to him whether the play of Rajas is smooth or rugged, or is helped or hindered by what it meets with in its course. This Śrī Kṛishna calls the attitude of sameness in success or failure. And this attitude of sameness, says He, is what constitutes the attitude of Yoga.

Arjuna's abstention from fight because of the sin of family destruction which he sees as the result of fight, while it shows him to be perfect-

ly virtuous, at the same time points to his concern for the fruit of action and for those whom the incidence of the fight threatens with destruction. Instead of allowing actions which are his privilege and remaining unconcerned as to their fruits, instead of adopting the attitude of sameness in success or failure, he tries to stay the course of his Prakriti and allows himself to be swayed by its results or fruits. His is not the attitude of sameness or Yoga, but one which changes with the ever-changing modifications of restless Prakriti.

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय ।

बुद्धौ शरणमन्विच्छ, कृपणाः फलहेतवः ॥ ४९ ॥

बुद्धियुक्तो जहातीह, उभे सुकृतदुष्कृते ।

तस्माद्योगाय युज्यस्व, योगः कर्मसु कौशलम् ॥ ५० ॥

कर्मजं बुद्धियुक्ता हि, फलं त्यक्त्वा मनीषिणः ।

जन्मबंधविनिर्मुक्ताः, पदं गच्छन्त्यनामयम् ॥ ५१ ॥

49. Far lower is Karma (action) than Buddhi Yoga, O Dhananjaya. Seek refuge in Buddhi ; pitiable are they whose motive is fruit (of action).

50. United to Buddhi, one abandons here both good and evil deeds ; therefore, to Yoga apply thyself ; Yoga is safety in action.

51. United to Buddhi, the Sages, verily, abandoning the karma-born fruit, freed from the bond of birth, go to the blissful Abode.

While recommending action to Arjuna, which, said Shri Krishna, was his privilege and duty and, as such, was something he ought not to shrink from or avoid, He explained to him the essence of Yoga which, said He, denied, not the presence or occurrence of actions in relation to an individual but his concern for them or their fruits. The attitude of Yoga or Buddhi Yoga, as it is called, while it does not contemplate the non-presence of actions, points to one's resting beyond the influence of actions which he is thus said to have left behind or below himself. Far lower than Buddhi Yoga is action, therefore says Shri Krishna to Arjuna, and tells him to take refuge in Buddhi Yoga. Actions there will be even while he rests so refuted. It is not action that by its mere presence entails misery on a being. What makes him miserable is his attachment for the fruits of actions and his consequent concern for them. This is absent in one who rests in Buddhi Yoga, wherein balanced he leaves behind him all actions, good as well as bad. They will be good or bad according as they will appear participating in certain harmonies or disharmonies, and then

too they will be so distinguished by those only who have their eyes set on such harmonies and disharmonies. To him who rests in Buddhi Yoga beyond the course of Rajas and therefore unmindful of harmony or disharmony which the coursing Rajas meets with or participates in, there is, strictly speaking, no such distinction of actions as good or bad. In the absence of any such distinction, where is the sin to grieve him or virtue to elate him? No action he seeks, none he avoids, no disharmony nor loss of harmony threatens him or ruffles his calmness. Had Arjuna's attitude been one of Buddhi Yoga, the idea of abstaining from fight, which consisted simply in his Prakriti having its ordained course, would not have troubled him at all, because himself unconcerned in its course and resting beyond it, he would have left his Prakriti to conform to universal harmony without making any distinction in actions as sin and no sin. Such an attitude of unconcernedness for the coursing Rajas, i.e., for actions as such, would have saved him from the grief which overpowered him. And this very thing Shri Krishna recommends to him when He asks him to devote himself to Yoga because it constitutes safety in the midst of actions.

An individualized being is necessarily in association with the individualizing and energizing Prakriti. The Prakriti will and must have its course generating actions, and thus an individualized being is in the midst of actions, and of the harmonies and disharmonies dependent and consequent thereon. His imperfection, bondage and subjection to disharmony result from his association with Prakriti, it is true, but not unless he identifies himself with it and thereby allows himself to be influenced by the Gunas, and appropriates their doings and, in a way, fastens the bondage upon himself. Thus, strictly speaking, it is not Prakriti that binds the being, but rather it is the being that binds himself with the Prakriti by identifying himself with it. Let him but cease to so identify himself with it, and the bondage &c would fall off, his association with Prakriti notwithstanding. He is beyond the influence of Prakriti while in the midst of it. This is the attitude of Yoga which promises safety and well-being in the midst of actions. Be the action what it may, be there harmony or disharmony, none affects him or disturbs his peace. No action to him is good, none bad. Every action in his eye is simply the Rajas Guna of Prakriti having its play. No harmony of Rajas he seeks or rests his happiness on, and thus no loss or cessation of such harmony he fears as involving any loss of happiness to him. Similarly no disharmony he ever appropriates to himself, and therefore none becomes to him the source of unhappiness. His is the constant state of happy rest and calm beyond the influence of the ever-changing and inconstant Prakriti. Such is the state of Yoga, the attitude of safety even in the midst of actions, as Shri Krishna calls it.

One so refuged in Yoga has evidently his Buddhi balanced, because himself beyond the agitating influence and confusion of Rajas and unconcerned in actions and their fruits, he betrays no attachment for them. All bondage springs from one's identification with and attachment to Prakṛiti. It is such attachment which subjects him to birth on the plane of manifestation and objectivity towards which he is dragged by the Prakṛiti for which he evinces any attachment. In one who is free from such attachment, the Prakṛiti which has become associated with him as the result of his former attachment is left to its course which ensures the exhaustion of his Prārabdha and the dissolution of the mould which binds him. And he evincing no attachment for any modification of Prakṛiti, there will be nothing in future to build him any fresh mould from and thus to bind him. To be embodied in some form by Prakṛiti and dragged to manifestation, is to come to birth. He having left nothing to build him a body from, becomes thus freed from birth, and with the dissolution of the mould to which he had contributed by his past attachment, attains to what Śrī Krishna calls the state devoid of all impurity. It is the state which obtains beyond all Prakṛiti which is the source and cause of all impurity. While refuged in Yoga, a being ceases to attach himself to impurity in the form of the Prakṛiti in association with him. His continuance in the attitude of Yoga ensures the dissolution of the individualizing and limiting mould and the removal of the impurity which has become associated with him. When the last trace of the impurity leaves him such association comes to an end and he attains to what he in essence is when viewed independently of the limiting, obscuring and tarnishing Prakṛiti. Nothing individualizes him any longer, nothing limits him. He is perfection and purity itself, not only unattached to but also unassociated with Prakṛiti.

यदा ते मोहकलिलं, बुद्धिर्व्यतितरिष्यति ।

तदा गतासि निर्वेदं, श्रोतव्यस्य श्रुतस्य च ॥ ५२ ॥

श्रुतिविभ्रतिपन्ना ते, यदा स्थास्यति निश्चला ।

समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ ५३ ॥

52. When thy Buddhi shall pass beyond the mass of delusion, then thou shalt attain to indifference as to what has to be heard and what has been heard.

53. When thy Shruti-bewildered (i.e., bewildered by what has been heard) Buddhi firmly fixed in Samādhi rests immovable, then shalt thou attain to Yoga.

Śrī Krishna in the preceding verses told Arjuna the essence of Yoga. It is the attitude of sameness. He also told him that one's adopt-

ing such an attitude meant his doing away with all attachment for the fruits of actions, and that whoever took refuge in it would be freed from the bondage of birth and would attain to the state of perfection and purity.

He told Arjuna to take refuge in Yoga, and now He tells him how he shall know that he rests in the attitude of Yoga which He recommends to him.

Arjuna as an individualized self has his individualizing Prakriti associated with him. From his first individualization as centralized existence to the extreme limit of his objective body on the plane of manifestation extends the range of his Prakriti. Arjuna as a Mumukshu has drawn himself away, as it were, from his physical body and the plane of his senses, and rests at the highest point of his Manas. He thus allows not his Buddhi to be influenced by anything that obtains below the highest point of his Manas. Here, however, he stops, clinging to his subtlest objective self, his 'I', when he abstains from fight.

He as the subtlest objective 'I' is what he becomes moulded into when the Manas becomes manifested with the first rise of the Tamas Guna of his Prakriti. This Tamas limits his being, confines his energy and powers and obscures and contracts his intelligence. Beyond this highest point of Manas is the region of Buddhi the range of the courising Rajas of his Prakriti fading above in the subtlest Ahankāra centralized in Sattva and containing within it-elt the potentialities of what the Rajas becomes differentiated into on the plane of Buddhi and of what it becomes moulded into by the Tamas at the first manifestation of Manas.

The Buddhi of Arjuna as the subtlest objective 'I' as he believes himself to be, does not extend beyond the influence of the Tamas which moulds his 'I'. This Tamas generates in him the sense of separateness in the form of 'I' and 'not-I'. He clings to the mould of 'I' to which he is attached, feels concern for the harmonies and disharmonies which it encounters, and sees his destruction as also that of others in the dissolution of such moulds wherever obtaining. So long as he clings to this mould and recognizes the sense of separateness which it generates, his attitude is not one of Yoga. Beyond this subtlest objective 'I' he will be launched into the region of the differentiating and courising Rajas. No settled mould obtains here, it is true but there is all agitation with constant change. This too is not the state of Yoga, because there are as many varieties of Buddhi as there are modifications of the courising Rajas which obtains here. The plane of this courising Rajas is the plane of the various Vāsānās (subtle impressions) into which the being's Samskāra resolves itself when he stirs for his incarnation and which become moulded into the subtlest objective 'I'. These Vā-anās rise on the plane of the Manas as the various Samkalpas (ideas, mental impressions) goading the senses to

action towards the objects they contemplate. These various differentiating Vāsanas on the plane of Buddhi have within them the potentiality of the Tamas which becomes manifested at the subtlest objective 'I' at the highest point of Manas. The Buddhi as obtaining on this plane of Vāsanas is manifold and differentiated and in a state of intense agitation. It is many-branched, as Shri Krishna expresses it (II, 41), and not one and uniform which should characterize the attitude of Yoga. The point, however, where the various differentiations of the coursing Rajas become concentrated, and from which they first become differentiated, in other words, the point where the Rajas Guna emerges from its potentiality and becomes manifested, that point represents the totality and unification of the varieties of Buddhi. The plane of the coursing Rajas is the plane of actions. The various differentiations are the various actions. To be attached to one or more of these differentiations is to more or less contract one's Buddhi, and further, to court the misery of losing what he is attached to, on the one hand, and of the disharmony which they may encounter, on the other. Attachment to the coursing Rajas is thus as much the source of one's misery as attachment to the limiting Tamas with the sense of separateness at the highest point of Manas where one clings to his subtlest objective 'I'. The misery proceeds from the being identifying himself with the Rajas Guna of his Prakriti and thus seeking happiness in the coursing Rajas which has, strictly speaking, none to bestow. With the Tamas unmanifested there is harmony between the various activities coursing there. It is, however, the harmony which is ever-changing. What happiness such harmony gives is transient and thus in the end turns out to be unhappiness. The happiness which the whole plane of the coursing Rajas presents is therefore deluding, and hence Shri Krishna describes the whole plane as one mass of delusion. To cross this region of delusion is to rest where the various differentiations of the coursing Rajas become concentrated to a point. Resting here one's Buddhi is said to have crossed beyond the mass of delusion, as Shri Krishna calls it. To Arjuna who rests at the highest point of his Manas, Shri Krishna recommends the crossing of this entire region of delusion. With his Buddhi concentrated beyond this region of delusion he no longer concerns himself with the differentiations on the plane below. To no particular differentiation he is attached, though he feels the agitation of the Rajas where it becomes first manifested.

With the Buddhi so concentrated, he rests indifferent to what it differentiates into down below. The various differentiations obtaining on the plane of the coursing Rajas are none other than those determined by his Prārabdha which becoming ready for fruition has given rise to his present incarnation. This Prārabdha determines the modification of Prakriti which becomes associated with him when he rises from his seed form

as the subtlest Ahamkāra centralized in Sattva and with the Rajas and Tamas still in potentiality. The same Prārabdha determines the tendencies and inclinations as also the intensity of the Rajas which agitates the centralized existence as subtlest Ahamkāra and starts on its course, differentiating as it goes towards objectivity. The very same Prārabdha again determines the mould which the subtlest centralized existence assumes when it manifests as the subtlest objective 'I' at the highest point of Manas.

The Prakṛti which individualizes the being as the subtlest Ahamkāra centralized in Sattva, is of the nature of Ākāśa which is the subtlest and first manifestation which the Prakṛti presents. Ākāśa is characterized by Shabda which has to do with the sense of hearing. The Prakṛti which as Ākāśa becomes associated with the being when manifesting as the subtlest Ahamkāra centralized in Sattva, is what the being is said to have heard. What he has thus heard undergoes differentiation with the rise and manifestation of the Rajas. With his Buddhi concentrated to a point, and thus having crossed the entire region of the coursing Rajas, the mass of delusion, as Śrī Krishna calls it, one grows indifferent to what has been heard, i.e., to the differentiations into which his Prārabdha differentiates. Whatever the Prārabdha, existence is common to all, and so is the agitation which obtains at the highest point of concentration of Buddhi. The difference first arises with the Rajas undergoing differentiation. Feeling no attachment for such differentiations, one is said to be indifferent to any particular Prārabdha of his which he is said to have heard. He may have a store of Sanchita (lit accumulated, the whole collection of Sanskāras of all the past lives, taken together) Karmas. These will have their time for fruition when they will form the being's Prārabdha. These are what ought to be heard, as Śrī Krishna calls them, as distinguished from what has been heard as the Prārabdha that has already commenced its fruition in the being's incarnation.

Thus with the being's resting himself at the highest point of concentration of his Buddhi, he is indifferent to the various differentiations of his coursing Rajas, to his Prārabdha, present as well as future. Is his attitude one of Yoga? No, at least Śrī Krishna does not call it so. In this state there is agitation which the being feels. The being is indifferent to the differentiations below, but they not the less therefore agitate him. His is existence in agitation. His Buddhi though unified and concentrated is in a state of agitation. This agitating Buddhi Śrī Krishna styles Shruti-bewildered (bewildered by Shruti, by what has been heard). This Buddhi has to be steadied, says Śrī Krishna. To steady it one must rest ever intent on the Sattva and turned towards subjectivity. So steadied, it will not be dislodged from its highest point of concentration. The being may still feel agitation but never will he be attracted or carried away

by the differentiations below. When the Buddhi, so steadied, is made immovable by firmly fixing it, one is said to have attained to Yoga. To so fix the Buddhi and thus be in Yoga means one's resting intent on the Reality beyond his existence centralized in Sattva. He is not conscious of even his existence in Sattva.

From what has been said above, it will be seen that for the attitude of Yoga one has to pass beyond the influence of the Tamas and Rajas Gunas of his Prakriti and rest in Sattva, intent on what obtains beyond the Sattva. This attitude Shri Krishna claims in the Gita for the Karma Yoga, or Buddhi Yoga, as He calls it.

अर्जुन उवाच ॥

स्थितप्रज्ञस्य का भाषा, समाधिस्थस्य केराव ।

स्थितधीः किं प्रसाधेत, किमासीत् व्रजेत किम् ॥ ५४ ॥

Arjuna said :-

54. What is the sign of a Sthitaprajna resting in Samādhi, O Keshava ? How does a Sthitadhi speak, how (does he) sit, how (does he) walk ?

Shri Krishna, it will be remembered, spoke in the last two shlokas of two attitudes, one, at the highest point of Buddhi where the differentiating Rajas becomes concentrated to a point beyond the mass of delusion, and the other, beyond even this highest concentrated Buddhi, beyond even the agitating centralized existence in Sattva.

In both, the individual has ceased to be influenced by the differentiating Rajas its harmonies and disharmonies. In both, he allows the Rajas its fullest play, himself unconcerned in the actions that are being generated or in what they lead to. In the one, however, the individual is conscious of agitation, in the other, he is beyond all such agitation. The former, Arjuna in his question styles the attitude of a Sthitadhi, the latter that of a Sthitaprajna.

In both the attitudes, the Rajas Guna of Prakriti will be having its free-est play, while the individual rests perfectly unconcerned as to how or where it goes. What sign, asks Arjuna, distinguishes a Sthitaprajna in Samādhi, and how does a Sthitadhi speak, rest, and behave ?

श्रीभगवानुवाच ॥

प्रजहाति यदा कामान्, सर्वान्पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः, स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

यःसर्वत्रानभिस्नेहस्तत्प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि, तस्यप्रज्ञा प्रतिष्ठिता ॥ ५७ ॥

यदा संहरते चायं, कुर्मोऽगानीव सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥

The Blessed Lord said .

55. When one abandons, O Pārtha, all the desires of the Manas, satisfied by the Self in the self, Sthitaprajna then he is called

56 One with Manas undisturbed amid pains, (and) devoid of any longing amid pleasures, (and) free from affection, fear and anger, (he) is called a Sthitadhi Muni

57. Who is everywhere without attachment, whatever comes, good or evil, who neither rejoices nor hates, his Prajnā (Buddi) is well-established.

58. Again, when one completely withdraws the senses from the sense-objects, as the tortoise (indraws) its limbs, on all sides, his Prajnā is well-established.

The Mumukshu rests at the highest point of concentration of his Manas When arrived at the highest point of concentration of the plane of Buddhi and resting intent on the Sattva, the Mumukshu becomes a perfect Sthitadhi Between the perfect Sthitadhi and the Mumukshu lies the entire plane of the courising Rajas Beyond the highest concentration of Rajas the individual passes into the region of Sattva, and there resting intent on what is beyond the Sattva, he attains to the attitude of a Sthitaprajna

It must, however, be borne in mind that Prakṛiti is three-Guna-imbued, and the three Gunas ever go together The being is spoken of as having passed beyond the region of the one or the other Guna This does not mean that each Guna has its region distinct and marked out, but that the being has ceased to identify himself with the one or the other Guna which obtains in the three-Guna-imbued Prakṛiti

Wherever there is existence with the Sattva Guna of Prakṛiti, there is invariably the agitating and energizing Rajas and the limiting and moulding Tamas A being cannot think of his individualized existence and remain free from the idea of the energizing Rajas and the limiting Tamas The same way he cannot think of action in relation to him and remain free from the idea of differentiation which involves the idea of Tamas

The Sattva, wherever manifesting, is being constantly energized by Rajas, and the Rajas, wherever playing, is being constantly differentiated

and limited and moulded by Tamas. So work the three Gunas throughout the whole Universe from the subtlest Ahankāra down to the grossest objective existence. The ideas of existence, action or energy, and form, characterize respectively the three Gunas Sattva, Rajas and Tamas of Prakṛiti. The individual in search of happiness, truth or perfection, has to advance from objectivity to subjectivity. To effect this he must turn his attention away from what is objective to himself and rest intent on what is subjective to himself. What does it mean? It means simply that in his intentness on the subjectivity which is hidden from his view, he must so wholly engross himself as to forget what he now is, as also what is objective to himself and of which he can be conscious. The being cannot completely draw himself away from the objectivity unless he becomes intent on the subjectivity. A Mumukshu, for instance, resting at the highest point of his Manas, cannot cross beyond the Tamas of his Manas unless he is intent on the region of Buddhi beyond where he rests. So a Sthitadhī cannot remove himself from the influence of the coursing Rajas unless he rests intent on what rests beyond the concentrated Rajas which agitates him. Similarly one to be a Sthitaprajña requires to be intent on what rests beyond the Sattva, because then only he will be beyond the influence of the Rajas agitating his Sattva.

Who is then a Sthitaprajña? He is one, says Shri Krishna, who gives up all Kāmas (desires) which rise in the Manas. Kāma is of the essence of activity or Rajas Guna. To give up all Kāmas is to turn oneself away from the entire range of Rajas from its highest point of concentration down to its lowermost ramification. To so turn away from all Kāma, one has to be intent on what rests beyond the Sattva where a Sthitaprajña rests. This intentness on what rests beyond the Sattva, Shri Krishna describes as one's being satisfied by the Self in the self (individualized existence). The self (existence) in Sattva revels in the contemplation of the Self, he in essence is, beyond the Sattva and underlying the self. So rapt in contemplation, he has no idea of his individualized existence, much less of the Rajas or Kāma which agitates that existence. The moment his attitude of contemplation of the Self beyond the Sattva ceases, he becomes aware of his existence with the Rajas agitating him, and he is a Sthitadhī.

A Sthitadhī is intent on the existence in Sattva and thus turns away from the Rajas coursing and differentiating towards objectivity. Turned away from the course, he concerns himself not with the harmonies or disharmonies which obtain there. No harmony gives him joy, no disharmony grieves him. He seeks not the one nor avoids the other. Not allowing himself to be influenced by differentiation and duality and having no other idea than that of existence he is freed from feelings like

affection (Rāga), fear or anger, which have their source in some concern for the harmonies and disharmonies of the coursing differentiating Rajas

The coursing Rajas constitutes speech, and hence the Sthitadhi resting beyond such course is styled a Muni (the silent one), not that he cannot, but that he will not, speak

The being whose Buddhi has, as Shri Krishna expresses it, traversed the entire mass of delusion and rests in Sattva, evidently draws himself away from the whole range of his coursing Prakriti. Nothing within that entire range tempts him away. Be there harmony or be there disharmony, he equally remains unmoved in its presence. He counts or favours not the one, nor resents or dislikes the other. When his Buddhi resting in Sattva, or his Prajñā, as Shri Krishna calls it, no agitating and coursing Rajas has power to dislodge or disturb from its balance, it is said to be well-established

Such a one, realizing his identity with the centralized existence resting in Sattva, has centered within himself all the differentiations of his coursing Rajas. Not that he stops his coursing Rajas and prevents its differentiating towards objectivity, but he knows it only as it exists in potentiality in the individualized existence centralized in Sattva. The differentiations of the Rajas are the senses, the objective forms towards which they run are the objects of the senses. The various differentiations, viewed as they exist in their potentiality centralized in the individualized existence in Sattva, are described as the various senses drawn away from their objects and gathered together in a point. Shri Krishna illustrates this concentration to a point by the tortoise drawing in his limbs together in the shell he indwells. The centralized individual existence corresponds to the tortoise. The Sattva he rests in is his shell, and the potentiality of Rajas stands for the various limbs drawn in together. The being so resting in Sattva with the differentiations of the Rajas concentrated to a point in potentiality, has his Prajñā well-established, says Shri Krishna

विषया विनिवर्तन्ते, निराहारस्य देहिनः ।

रसवर्जं रसोऽप्यस्य, परं दृष्ट्वा निवर्तते ॥ ५९ ॥

यततो ह्यपि कौतेय, पुरुषस्य विपाश्चितः ।

इन्द्रियाणि प्रमाथीनि, हरन्ति प्रसमं मनः ॥ ६० ॥

तानि सर्वाणि संयम्य, युक्त आसीत मत्परः ।

वशे हि यस्येन्द्रियाणि, तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥

ध्यायतो विषयान्पुंसः, संगस्तेशूपजायते ।

संगात्संजायते कामः, कामात्क्रोधोऽभिजायते ॥ ६२ ॥

क्रोधाद्भवति संमोहः, संमोहात्स्मृतिविभ्रमः ।
 स्मृतिभ्रंशाद्बुद्धिनाशो, बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥
 रागद्वेषविशुक्तैस्तु, विषयानिन्द्रियैश्चरन् ।
 आत्मवश्यैर्विधेयात्मा, प्रसादमधिगच्छति ॥ ६४ ॥
 प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
 प्रसन्नचेतसो ह्यारु, बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥
 नास्ति बुद्धिरयुक्तस्य, न चायुक्तस्य भावना ।
 न चाभावयतः शान्तिरशांतस्य कुतः सुखम् ॥ ६६ ॥

59. Of the abstemious Dweller in the body, objects (of the senses) turn away, saving the taste (attachment), but the taste even turns away of this (Dweller), (he) having seen the Supreme

60. Of the wise person, even though exerting, O son of Kuntī, the tormenting senses carry forcibly away the Manas.

61. Having well controlled them all, one, balanced, may rest intent on Me, for (he) whose senses are subdued, his Prajnā is well-established

62 A man thinking of the objects, attachment in them is created ; from attachment arises Kāma (desire); from Kāma anger comes forth

63 From anger delusion results; from delusion, bewilderment of memory , from bewilderment of memory, destruction of Buddhi ; from destruction of Buddhi, he perishes

64. One, with the self controlled, however, moving among the objects with the senses devoid of affection and hatred and subdued by the self, attains to Peace

65. In that Peace results the extinction of all his pains, for of the peaceful-minded, the Buddhi soon gets collected

66 There is no Buddhi for the non-harmonized, nor for the non-harmonized there is meditation (Bhāvanā), for one without meditation there is no tranquility; for the untranquil whence can there be happiness ?

From the illustration of the tortoise drawing in his limbs (Shl 58), it is not to be understood, however, that mere absence of attraction between the senses and their objects is sufficient to prove the absence of

one's attachment for the objectivity. The senses may be forcibly restrained, or from some cause they may grow weak and are thus powerless to run after their objects in the objectivity. This does not mean that the being is free from attachment. The objects (Vishayas) turn away or subside, says Shri Krishna, in the case of one who is abstemious. This is owing to the weakness resulting from his abstemiousness. In such a case too the attachment ingrained in the self remains as strong as ever. This is the taste which does not leave him. And this taste,—the relish of enjoyment—leaves him only when he realizes the Supreme, says Shri Krishna. For ridding oneself of attachment one has to work on the subtle self itself. The sympathetic impression in the subtlest self has to be effaced for a being to be rid of the attachment which he had once contracted. And this is done by being intent on the Supreme and realizing It. In such realization the Supreme fills the whole being and there is not an impression left which refers to any objectivity. All past attachment for objectivity then disappears and will never return however much the senses and their objects may come together.

Shri Krishna next explains (Shl. 60) the necessity of one's resting intent beyond even the Sattva. The self centralized in and intent on the Sattva may feel no concern for the Rajas even concentrated, but the latter all the same continues agitating the self so centralized. In view of such agitation the self is styled exerting or energized. Intent on and resting in the Sattva, the self is endowed with knowledge or Jñāna which the predominance of Sattva generates, and is certainly wise, as Shri Krishna calls him. But the danger lies in the agitation which the extremely concentrated Rajas continues imparting to the centralized self. The agitating Rajas with its constant courising tendency towards objectivity, may prevail and dislodge the self from where he rests, in spite of himself and all his knowledge notwithstanding. This Shri Krishna calls the tumultuous senses forcibly over-powering the Manas of even the wise man who is exerting, i.e., is conscious of the agitation of the Rajas Guna even when he rests centralized in the Sattva.

To avoid this danger of being forcibly dislodged by the tumultuous senses, Shri Krishna recommends one's resting intent on Him when he is once harmonized in Sattva and has his senses, the courising and differentiating Rajas, well-controlled. To be intent on Him is to rest intent beyond the Sattva, satisfied by the Self in the self, in other words, to be a Sthitaprajna.

He, says Shri Krishna, has his Prajñā well-established, whose senses remain controlled and subdued, in other words, who is not dislodged from his position in the Sattva wherein he rests centralized. Such a one feels no concern for the agitating Rajas, much less for its differentiations, and least of all for the objects to which they lead.

But mere unconcern for the agitating Rajas is not enough. Even with such an attitude the danger is not quite over. The idea of the agitating Rajas should not even enter his thought and this happens only when, while centralized in Sattva, he rests intent beyond the Sattva, and thus has no thought of even his centralized existence, much less of the concentrated Rajas which agitates it. One resting in Sattva but not intent on Shri Krishna beyond it, may be free from all concern for the agitating Rajas, but so long as he is conscious of his centralized existence he thinks also of the Rajas which agitates it. This agitating Rajas is the concentration of the various differentiations which become moulded into objectivity and which in their turn receive impressions from the various objects there and accordingly determine the trend and tendency of the concentrated Rajas. Constantly conscious and thinking of the agitating Rajas in association with the centralized self in Sattva one exposes himself to the danger of connecting the one with the other and, in a way, confirms such association. In thinking of the self in Sattva, as when he is not resting intent on the Self beyond the Sattva, he thinks of the agitating Rajas as well, with its particular trend determined by the objects which meet its differentiations and impart to them their various impressions of harmony or disharmony. To be thinking of this Rajas is to be thinking of the various objects as they persist potentially in the centralized Sattva. By such constant thinking the self comes to connect and identify his existence with some particular trend of the agitating Rajas. This Shri Krishna calls the being's developing attachment (sanga) for the objects by constantly thinking of them. This attachment once confirmed, there comes next the desire for the continuance of the particular trend of the agitating Rajas i. e., for the particular impressions and objects which determine it. This is Kāma generated from attachment. This desire leads one to resent whatever tends to disturb the harmony of the particular trend of the agitating Rajas and thus, in a way, to destroy it. This is Krodha (anger). The object of such Krodha is some disturbing influence meeting the differentiating Rajas on the plane of objectivity. In this attitude of resentment the being, as it were, turns away from the Sattva and towards the differentiating Rajas coursing towards objectivity. This turning away from the Sattva of his centralized existence and betraying concern for the modification of his agitating Rajas, as he does in the attitude of resentment, is what Shri Krishna calls his being subject to delusion. With the energy he commands, he strives then to overcome the disharmonious disturbing influence. In this he presses into his service the coursing and differentiating Rajas which he follows in his resentment. In place of the one concentrated Buddhi, he is now in the midst of its various differentiations running in all directions. This Shri Krishna calls the bewilderment of memory to which resentment leads. Thus

bewildered and rushing in his resentment towards the source of the disturbing influence, his Buddhi, once all-embracing gets contracted and confused at first, and finally limits itself to the source of the disturbing influence which it seeks in the objectivity. In thus being limited it becomes obscured by the Tamas which is said to destroy it. With the Tamas obscuring the Buddhi, the once self centralized in Sattva beyond the coursing Rajas comes to look upon himself as the objective I, ready to vent his anger on the object from which the disturbing influence had started to disturb the agitating Rajas in association with him. To view oneself as the objective "I" is to identify oneself with the Tamas Guna and thus to destroy what one in essence is as the self centralized in Sattva. Constant thinking of the objects thus ultimately leads to the destruction of the self centralized in Sattva and the rising in its stead of the limited, ignorant and deluded "I" with his intelligence obscured and his powers limited by the Tamas which envelops him and with which he comes to identify himself.

The various consequences described in Shlokas 62-63 and ending with the destruction of self, result simply from the self more or less identifying himself with the Rajas, first as agitating then as coursing and differentiating and finally as coming in conflict on the plane of objectivity.

The self centralized in Sattva, however, avoids all such consequences and his ultimate destruction by the conviction that whatever the agitating Rajas in association with him, whatever its course, whatever it encounters on the plane of objectivity, in short, the Rajas, in whatever form and however modified, which energizes the self centralized in Sattva, now or hereafter takes its clue and trend from what is ordained with a view to maintain and preserve the universal harmony to which the whole evolutionary course of which it forms a factor will ever make it conform. And as the self as existence is so only in view of its association with this Rajas which has its purpose so ordained his very centralized self in Sattva is no less ordained for the same purpose. To so view the existence of the self centralized in Sattva with the associated Rajas, is to have the attitude of what Shri Krishna calls Vidheya-átmá (lit ordained self). Such a self remains ever balanced in view of even the agitating Rajas, inasmuch as he dedicates them both the existence in Sattva and the agitating Rajas to the service of the universal harmony for which they are intended. Such a self can have no selfish concern in the coursing Rajas which differentiating as the senses has no longer any power to disturb his equilibrium. The senses so functioning in obedience to the agitating Rajas in association with the self centralized in Sattva, are said to be ruled over and controlled by the self who in view of this association appears as going about among the objects where the senses

play, but in the attitude of Vidheya-átmá has not the least concern for the harmony or the disharmony which the coursing Rajas encounters, and thus knows no affection (Rága) or dislike. The self so centralized and with such an attitude, unattached to the shell of Prakriti which confines him, attains to the Peace which obtains beyond the agitating and restless Prakriti. In such a state of peace, with his very self dedicated to the service of the universal harmony and the energizing Rajas left to be dealt with by the universal course of evolution, the selfless self (if the expression be allowed) has all his miseries at an end. He does not allow himself to be influenced by any modification of Rajas, because he really does not recognize as his self even the centralized existence which only the Rajas can influence. The self with such an attitude is said to have his Chitta calm and tranquil, and with his Chitta so calm his Buddhi becomes perfectly steadied all round. It is the same thing as to have one's Prajná well-established.

Unless the self becomes balanced as explained above and remains uninfluenced in view of the agitating Rajas, he has, strictly speaking, no Buddhi to speak of, nor can he have any idea of the essence of what appears as his self centralized in Sattva : in other words, he is not in a state to rest intent beyond the Sattva and realize the Self, he in essence is beyond all Prakriti, i e. he has not what Shri Krishna calls Bhávaná (meditation). So long as he is not able to be intent on the Self beyond the Sattva, i e., on the essence of his self centralized in Sattva, his is not peace or rest. And without attaining to peace, one seeks for happiness in vain.

इन्द्रियाणां हि चरतां, यन्मनोऽनुविधीयते ।

तदस्य हरेति प्रज्ञां, वायुर्नावमिवांभासि ॥ ६७ ॥

तस्मादस्य महाबाहो, निगृहीतानि सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥

67. Of the roving senses, verily, whichever the Manas follows, that carries away his Prajná, as the gale does a ship on water.

68. Therefore, O Mighty-armed, whose senses, on all sides, are restrained from the objects of the senses, of him the Prajná is well-established.

The senses cannot but be coursing or roving about. They mean the functioning of the Rajas which must have its play. Their coursing is one thing, and the self feeling concern for, and being influenced by, their course is another. To be so concerned in, and being influenced by, the course, is to let the Manas or the Chitta be agitating and yield to the

coursing tendency of the senses. Whichever of the many roving senses the Manas yields to, be it even one, that one, says Shri Krishna, is sufficient to disturb the Prajnā of the self centralized in Sattva and toss it about here and there in its differentiating course among the objects among which it plays, as the gale wafts away a ship on water. The self losing his balance and yielding to any one sense by allowing himself to be influenced by the agitating Rajas, is thus tossed about on the sea of Samsāra and knows no way out of the misery to which he seems doomed.

Therefore, says Shri Krishna to Arjuna, whoever has his senses controlled and well under his power, who, uninfluenced by the Rajas rests centralized in Sattva where they (the senses) rest concentrated and drawn away, as it were, from the objects on the plane of objectivity, whose Chitta thus the senses with all their coursing tendency are powerless to disturb or tempt away towards objectivity such a one has his Prajnā well-established.

या निशा सर्वभूतानां, तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि, सा निशा पश्यतो मुनेः ॥ ६९ ॥

69. That which is the night of all beings, therein a Samyami (a controlled self) is awake; wherein the beings are awake, that is the night of the Muni who sees.

One who has his Prajnā well-established, who rests centralized in Sattva and intent on what obtains beyond it, is said to be a Samyami (lit. well-controlled one), i. e., one who rests concentrated beyond all differentiation and does not allow himself to be influenced by the agitating Rajas. He rests in Sattva with his knowledge undifferentiated and unagitated by Rajas, and unobscured by Tamas. The attitude of a Samyami is one wherein he has drawn himself away from all objectivity, from his objective body and from his coursing Rajas representing the senses and rests in the subjective self. The beings in general identifying themselves with the Tamas moulding their objective I, rest in the objectivity and have the subjectivity veiled from them. The state of a Samyami with his senses drawn in and himself resting in Sattva, resembles, in outward appearance, the state of the generality of beings in sleep when the senses from fatigue or some such cause cease functioning and conveying impressions from the objectivity to their self. But there is this difference, that while the Samyami is all knowledge and consciousness with the obscuration of Tamas removed, the beings in general are perfectly unconscious, because they are engrossed in Tamas, and their senses having ceased functioning do not rouse them by overcoming the Tamas which enshrouds them.

The state of sleep is the state of unconsciousness, and as night is the time when beings generally go to sleep, night represents the state of unconsciousness while day represents the state of consciousness.

The beings that have their intelligence veiled by Tamas, have their consciousness roused by the coursing Rajas of their Manas or the senses overpowering the Tamas which veils it. They are thus conscious during the time the Manas and the senses continue functioning. This time is then day. When the Manas and the senses from any cause cease functioning, the Tamas prevails and the beings remain unconscious. This is then night. Thus day and night or wakefulness and sleep represent respectively the state of consciousness and of its abeyance, more or less.

The very reverse of what happens in the case of the generality of beings happens in the case of a Samyamī centralized in Sattva. The senses (or the coursing Rajas) differentiate his knowledge and take it towards Tamas. The coursing Rajas tends towards objectivity where the Tamas hinders its play. But the same coursing Rajas ever tends to break through the Tamas which impedes it. In its tending towards Tamas and objectivity, the intelligence or consciousness of the being becomes more or less veiled and limited. But again, in its tending to break through the Tamas which veils the intelligence, the same coursing Rajas serves to rouse the consciousness. To one who identifies himself with the Tamas and has his intelligence already veiled and limited, the functioning of the senses as the coursing Rajas, rouses his consciousness, and thus represents his day or state of wakefulness. But to one who has ceased identifying himself with the Tamas, and has thus freed his intelligence from its influence, the same coursing Rajas as tending towards Tamas serves to mar and veil his consciousness and represents his state of sleep or night. Similarly with the senses ceasing to function, the former remains enshrouded in the Tamas and therefore unconscious as in sleep in night-time, and the latter with the Rajas ceasing to function has his intelligence prevented from being veiled by the Tamas and thus continues in a state of consciousness which is his day-time.

Thus, Śrī Kṛṣṇa says that what is night to the generality of beings when the senses ceasing to function keep them in a state of unconsciousness enshrouded in Tamas, is day or the state of wakefulness to a Samyamī when the coursing Rajas ceasing to function, so far as he is concerned, prevents his intelligence from being obscured by Tamas and preserves him in a state of consciousness. Similarly, what is day or state of wakefulness to the generality of beings when the senses by their functioning overpower and break through the Tamas and thus set free their intelligence or consciousness, is night to the Samyamī in whom the coursing Rajas tending towards objectivity serves only to veil his intelligence and, more or less, limit and obscure his consciousness.

The Samyamī is styled Muni (lit the silent one) because he does not identify himself with the coursing Rajas which constitutes speech.

आपूर्यमाणमचलं प्रतिष्ठं, समुद्रमापः प्रविशन्ति यद्वत् ।

तद्वत्कामा यं प्रविशन्ति सर्वे, स शान्तिमाप्नोति न कामकामी ॥ ७० ॥

70. As into the ocean filled from all sides but never changing its boundaries, waters flow, in the same way into whom all desires enter, he attains to Peace, not he who desireth desire.

The state of the self centralized in Sattva and intent on the Beyond, uninfluenced by the agitating Rajas which remains in association with him in its potential form, Shri Krishna here compares to an ocean ever filled to the full, tranquil and keeping its own limits with waters flowing into it from all sides

The courising and differentiating Rajas represents the various streams of water and constitutes the various Kámas, to the influence of which the being is liable to be exposed. All these various Kámas in their totality potentially exist concentrated in the self centralized in Sattva. From the standpoint of objectivity the various Kámas so concentrated appear to have flowed or entered into the self centralized in Sattva.

When the self, says Shri Krishna, rests so centralized in Sattva with all Kámas entered into it and remains ever full and perfect, tranquil and steadied, no matter what enters into it, in other words, with the potentiality of all Kámas gathered together in himself and associated with him as when he, as the self centralized in Sattva, remains uninfluenced by them, he, says Shri Krishna, attains to peace and rest, and not he who is ever hunting after desires and thus allows himself to be carried away and influenced by the courising Rajas tending towards objectivity. Peace comes to him who himself rests centralized in Sattva, unconcerned in the Kámas which are, as it were, drawn in and enter into him, and not to him who leaves the central Sattva and is hunting after the Kámas in the objectivity. In the one case, the Kámas follow him towards subjectivity and ever unheeded subside in the end. In the other, he follows the Kámas towards objectivity where the ever-courising Rajas feeds and perpetuates them. Ruled and swayed by the ever-restless Kámas and completely in their power, he knows no rest.

विहाय कामान्यः सर्वान्, पुमांश्चरति निःस्पृहः ।

निर्ममो निरहंकारः, स शान्तिमधिगच्छति ॥ ७१ ॥

एषा ब्राह्मी स्थितिः पार्थ, नैनां प्राप्य विमुह्यति ।

स्थित्वाऽस्यामंतकालेऽपि, ब्रह्मनिर्वाणसृच्छति ॥ ७२ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे साख्ययोगो
नाम द्वितीयोऽध्याय ॥ २ ॥

71. Forsaking all desires, the person who goes about, devoid of longing and of "mine-ness" and "I-ness", he goes to Peace.

72. This is the Brahma-like state, O Pártha. Having attained to this, one is not deluded. Resting in this at the last moment even, to Brahma-Nirvána (the state of union with Brahman) he goes.

Thus in the Upanishats of the glorious Bhagavad Gítá, the science of the Eternal, the scripture of Yoga, the dialogue between Shri Krishna and Arjuna, the first discourse entitled: The Sánkya Yoga.

Shri Krishna in the last Shloka (70) explained the attitude in which one attains to Peace. It is the one in which the self rests centralized in Sattva, with all the Kámas having, so to say, entered into him. Exist they do in their potentiality in the self so centralized; but that does not mean that the Rajas Guna of Prakṛiti has ceased differentiating and coursing towards objectivity, or that the self, centralized in Sattva, in any way prevents its so coursing. The course continues all the same, only the self has ceased entirely feeling concern for it. What seems differentiating and coursing along the entire range of Rajas and becomes moulded into objectivity and meets with harmonies and disharmonies, is nothing distinct from the self which rests centralized in Sattva. The self here centralized contains within itself in potentiality every modification which the Rajas shall undergo and every mould which it shall assume in objectivity. What thus appears as coursing and as objectified, is the manifestation of the same self centralized in Sattva. What the energy and form of the manifestation shall be, is determined by the Rajas and the Tamas as they exist in association with the self centralized in Sattva where the subtlest Ahamkára first rises with the rise of the incarnation impulse. Wherever the Rajas goes, whatever the mould it assumes, the same self continues pervading it. It is thus the self itself that courses, it is the self that gets moulded. It is one thing for the self to be coursing and being moulded as ordained by the mould of Prakṛiti which embodies him, and quite another for the self to be concerned for, and feeling attached to, what the embodying Prakṛiti generates in connection with him. When the self rests centralized in Sattva, with no concern for even his individualized existence, and continues in the same attitude of unconcern, whatever the state of its individualized existence, whatever the course of the Rajas energizing him, and whatever the form it becomes moulded into on the plane of objectivity, whatever disharmony or harmony it encounters while being thus energized by its Rajas and moulded by the Tamas,—such a self is said to have renounced all Káma and to

be going about unconcerned as determined by the individualizing Prakṛiti with its three Guṇas in association with him and functioning as ordained by the Prārabdha to which his incarnation and coming to being as individualized existence are due. As unconcerned for the individualized existence which the embodying Prakṛiti confers on him, he is selfless and has not even the sense of "I," much less any idea of "my" or "mine" about any objective existence. Such a self, therefore, says Shri Kṛishna, who has renounced all Kāmas and goes about unconcerned and devoid of all sense of "I" and "Mine", attains to Peace, because the coursing Rajas with all its agitation and unrest fails to agitate him and disturb his balance.

This attitude of the Sattva-centralized self, entirely free from the influence of the embodying Prakṛiti in any of its aspects and still pervading it in all its modifications along its entire range, Shri Kṛishna calls Brāhmī (Brahma-like), i. e., like the Brahman as It pervades the Universe. This once attained, all delusion is at an end, says Shri Kṛishna, because the being in this attitude rests entirely free from every influence of Prakṛiti which is the source of delusion. One resting in this attitude, be it even at the last moment, attains to the Nīrvāṇa of Brahman, because henceforth the Sattva-centralized self generates no Samskāra, not even so much as of individualized existence in its subtlest form, to build him a body from, while what has already moulded the body with which he is now associated is left to work out its own exhaustion with the consequent dissolution of the body. The body dissolved, the once Sattva-centralized self disappears in the Brahman. He becomes and is one with the Brahman Itself.

It must be borne in mind, however, that the Sattva-centralized self in the Brāhmī state is free and liberated even while he still continues in association with what looks like his body. The body is no longer so to him. He is the same Brahman with the body as without it. No body binds him; no loss or dissolution of the body makes him more free. No new Samskāra he generates. His Prārabdha, still unexhausted, and his Sanchit, not yet come to fruition, henceforth cease to be his, and become the Prārabdha and Sanchit of the Universe as a whole, and work themselves out in the destiny of the whole Universe wherein he no more knows birth than does the Brahman as pervading every manifested Universe as much as every individual existence therein.

CHAPTER III.
THE KARMA YOGA
OR
THE YOGA OF ACTION

॥ अर्जुन उवाच ॥

उवाचसि चेत्कर्मणस्ते, मता बुद्धिर्नोदन ।
तर्हि कर्मणि घेरे मां, नियोजयसि केशव ॥ १ ॥
व्यामिश्रेणेव वाक्येन, बुद्धिं मोहयसीव मे ।
तदेकं वद निश्चित्य, येन श्रेयोऽहमाप्नुयाम् ॥ २ ॥

Arjuna said :

1. If superior to Karma is by Thee deemed Buddhi, O Janārdana, why then in action terrible, me Thou joinest, O Keshava ?

2. By such perplexing statement, Thou only confoundest my Buddhi (understanding). That one, tell me, with certainty, by which I may have (my) well-being.

The attitude of Karma Yoga portrayed in the last chapter as that of Sthitadhi and Sthitapijna, is marked by perfect unconcern for actions, i. e., for the course of Prakṛiti. It is more the Prakṛiti that is having its course and generating actions than that the Yogi is performing them. Arjuna, however, imbued with the sense of " I-ness," and thus unable to realize existence independent of the limiting and energizing Prakṛiti, could not understand the Yogi's not performing actions while the Prakṛiti is allowed its fullest play. He could not separate the energizing Prakṛiti from what it energizes.

When Shri Krishna said that action was inferior to Buddhi Yoga, and that in the latter only he should rest refuged (II 49), Arjuna understood Him as recommending something which was not action. His inaction he could not reconcile with his Prakṛiti having its play. Buddhi Yoga was superior to action. Shri Krishna Himself said so. To be engaged in fight was action, and action was inferior to Buddhi Yoga. Why then, asks Arjuna, should Shri Krishna induce him to action which he deemed cruel and wanted to avoid ?

But to him, strangely enough as Arjuna thinks, Shri Krishna recommends action in the form of fight, and in the same breath advises him to take refuge in Buddhi Yoga. This perplexes him, because he cannot reconcile the two, and hence his request to be told either the one or the other, whichever in His opinion will tend to his certain well-being.

Arjuna's very words show that in his opinion action, i.e., Prakriti having its course, and Buddhi Yoga cannot go together. Shri Krishna's advising him to take refuge in Buddhi Yoga, and at the same time asking him to fight, shows that they are not inconsistent and can go together. Arjuna thinks that his adopting Buddhi Yoga will enable him to avoid the fight which is repugnant to him. His very words show that he has failed to grasp the nature of the Buddhi Yoga which Shri Krishna recommends to him and which, as he seems to think, will justify his abstention from fight.

The essence of Buddhi Yoga or Karma Yoga, Shri Krishna explains to Arjuna in this chapter, to disabuse him of the mistaken notion that his taking refuge in Buddhi Yoga will enable him to avoid the cruel action, as he calls the fight.

॥ श्रीभगवानुवाच ॥

लोकेऽस्मिन्द्विविधा निष्ठा, पुरा प्रोक्ता मया जनध ।

ज्ञानयोगेन सांख्यानं, कर्मयोगेन योगिनाम् ॥ ३ ॥

न कर्मणामनारम्भाच्चैक्यं पुरुषोऽश्नुते ।

न च संन्यसनादेव, सिद्धिं समधिगच्छति ॥ ४ ॥

न हि काश्चित्क्षणमपि, जातु तिष्ठत्यकर्मकृत् ।

कार्यते ह्यवशः कर्म, सर्वः प्रकृतिजैर्गुणैः ॥ ५ ॥

The Blessed Lord said

3. Two are the varieties of Nishthá (faith) in this world; by Me mentioned before, O Sinless one, that of the Sāṅkhyas by Jñána Yoga and that of the Yogis by Karma Yoga.

4. Not through non-undertaking of actions does a man attain to actionlessness, nor by their mere renunciation does one attain to perfection.

5. None, verily, can ever, for a moment even, remain, without action, for helplessly are all driven to action by the Prakriti-born Gunas

Shri Krishna says that He spoke to Arjuna about two points of view for him to consider. These are the Sāṅkhya Yoga and the Karma Yoga. One adopting the former is styled a Sāṅkhya or Jñána Yogi, one

refused in the latter is styled a Yogī. As already explained in Chapter II, the Sāṅkhya Yoga consists in realizing the Puruṣa that one is in essence as distinguished from the Prakṛiti, and the Karma Yoga consists in one's avoiding being influenced by the Prakṛiti which is the source of his bondage and misery.

Whether one's aim be the realization of what he in essence is, or the accomplishment of his freedom from the bondage and misery which galls him, his present individualized existence he cannot deny. And as an individualized being, whatever his aim, he is in association with the individualizing Prakṛiti. The same Prakṛiti energizes him and generates actions, as also limits and confines him. From this Prakṛiti proceed all actions which he seems to be performing, all harmony and disharmony which he feels, as also all bondage and misery and imperfection which galls him. The same Prakṛiti, again, prevents him from realizing his essential nature. An individualized being intent on realizing what he in essence is, has thus to get himself rid of the influence of the veiling Prakṛiti. One bent on accomplishing his freedom from bondage and misery and attaining to perfection, has equally to do the same. Thus whatever the being's aim, be his stand-point Sāṅkhya or Karma Yoga, from the influence of the veiling, confining, energizing and limiting Prakṛiti he must remove himself. To remove oneself from the Prakṛiti is to cease allowing oneself to be influenced by the three Guṇas which constitute it, the individualizing Sattva, the energizing Rājas, and the limiting and confining Tamas. To so cease being influenced by the Guṇas means nothing short of feeling not the least concern for one's individualized existence, for the course of his Prakṛiti, as also for the limit which it confers on oneself. Ceasing to feel concern for the limiting Tamas, one is rid of his sense of "I-ness"; doing the same for Rājas he no longer appropriates to himself the actions it generates, and removed from the influence of Sattva, not even the idea of individualized existence, be it universal, binds him.

Thus feeling no concern for his Prakṛiti, an individualized being will evidently not concern himself with its course, much less with what it leads to. And this applies equally to a Sāṅkhya as to a Karma Yogī. What is the result? The Prakṛiti is left to its course, this ensures the dissolution of the mould which confines him and veils his intelligence. With the mould dissolved, his association with the Prakṛiti comes to an end. There remains nothing to veil what he in essence is, nothing to generate actions in relation to him. Nothing binds or limits him, and he attains to perfection.

It should be borne in mind, however, that it is not the presence of Prakṛiti or the being's association with it, but his attachment to, and identification with Prakṛiti, that subjects him to its influence. Let him

do away with all attachment and identification with Prakṛiti, and he, even while individualized in the sight of others, will as much realize That which he in essence is, will as much be actionless and free from its energizing influence, its harmonies and disharmonies, and as much free from bondage, limitation and imperfection, as when with the dissolution of the mould his actual association comes to an end. While the association lasts, he does not appropriate the actions to himself and is therefore himself actionless. When the association ends, there no longer remains anything to generate actions in relation to him. But to end the association he must let the Prakṛiti have its course and have the mould dissolved.

It is not by non-undertaking of actions, therefore says Shri Kṛishna, that one attains to actionlessness. Non-undertaking of actions means not letting the Prakṛiti in association with oneself have its course and thus generate actions. In view of such non-undertaking of actions, he never attains to actionlessness, first, because such non-undertaking itself betrays his concern for the energizing Prakṛiti and the actions it generates while the association continues, and secondly, because it perpetuates his association owing to his attachment. Thus it is through actions, i. e., by letting the Prakṛiti have its course, and not through their non-undertaking, i. e., not letting the Prakṛiti have its course, that a being attains to actionlessness. Arjuna's abstention from fight means his non-undertaking of action, and, as such, it is neither actionlessness nor will it lead him to it. If he think that such abstention is Buddhi Yoga, he is much mistaken. Buddhi Yoga does not mean that there shall be no actions or that a being shall abstain from them, but only that he shall have no concern as to whether or what actions are generated by the energizing Prakṛiti being left to its course. This forms the reply to Arjuna's question as to why he is forced to action while Buddhi Yoga is superior to action. He is not forced to action as he seems to think, but he is only told *not to abstain* and thus betray concern for the course of the energizing Prakṛiti.

By non-performance of actions, as when one stays the course of his Prakṛiti and thus prevents actions from being generated, by renouncing them, as it were, one does not attain to perfection, says Shri Kṛishna. To so prevent actions from being generated, is in itself an attitude of action and betrays concern for the course of Prakṛiti. Such renunciation can never lead to perfection or actionlessness.

If Arjuna think that he, while still an individualized being, can remain without action, he is much mistaken. There is not, says Shri Kṛishna, a being that can ever remain so, any more than he can be individualized without Prakṛiti. Actions are inevitable so long as association with Prakṛiti continues. By only allowing actions one can bring such association to an end. The Rajas Guna of Prakṛiti, wherever manifesting, generates

actions. Prakriti-born are the Gunas, says Shri Krishna. Prakriti is itself the aggregate of the three Gunas. Thus actions there will be wherever there is Prakriti. And therefore, to action every being is helplessly driven by virtue of his association with the three-Guna-imbued Prakriti. But it is one thing to be thus helplessly driven to actions by the Prakriti, and quite another to be attached to, or feel concern for, such actions. Actions come from the Prakriti, but concern and attachment come from the being himself. A being in association with Prakriti cannot be without actions, but he can be without any concern or attachment for them. To be thus unconcerned and unattached is to rest refuged in *Buddhi-Yoga*. Thus while a being cannot even for a moment remain without actions, he can rest in *Buddhi-Yoga* all the while.

कर्मेन्द्रियाणि सयम्य, य आस्ते मनसा रमन् ।

इन्द्रियार्थान्विमूढात्मा, मिथ्याचारः स उच्यते ॥ ६ ॥

यस्त्विन्द्रियाणि मनसा, नियम्यारमतेऽर्जुन ।

कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ७ ॥

6. Restraining the organs of action, who rests with his *Manas* dwelling on the objects of the senses, he, the deluded self, is called of improper conduct.

7. But who, controlling the senses by the *Manas*, unattached, O Arjuna, undertakes *Karma-Yoga* with the organs of action, he is superior.

Arjuna by his abstention strives that there shall not be action. This is impossible. Actions there will be in spite of him, because *Prakriti* will assert itself. Nay more, his very attempt to abstain is in itself an action. He exerts himself and therein makes the *Rajas Guna* play. Holding back the *Rajas Guna*, as when he abstains, is no less an action than driving it on.

What does Arjuna's abstention mean? He simply restrains or holds back his organs of action. Why? Because they go where he does not wish them to go. Thus, all the while he is striving to hold them back, his *Manas* is full of the idea of what they lead to, i. e., of the objects of the senses. Objectivity only fills his *Manas*, of objectivity only he is thinking all the while, and thus allows himself to be influenced by what *Tamas* determines that objectivity. To be thus influenced by *Tamas* is to be deluded. He acts all the while he thinks he does not, perpetuates his bondage, and subjects himself to births and deaths. He exposes himself to all the consequences of one's thinking of the objects of the senses, detailed in Chapter II, Shl 62-63. Such restraint of the senses while thinking of their objects, shows the self to be deluded and of improper

conduct, says Shri Krishna. And that is what Arjuna actually does in abstaining from fight.

Arjuna may not concern himself with what his energizing Prakṛiti may lead to in the objectivity. Thus he may not be feeling any attachment for objectivity. In that case there will be nothing to induce him to prevent his Prakṛiti from having its course. At the same time he will not drive it too, because there is nothing in the objectivity which he wishes his courising Prakṛiti to reach. The Prakṛiti will be left to function as best it can. He, all the while, is not in the least concerned or troubled as to whether, how or where it goes. He imparts no impulse to the senses, nor feels any concern for the impressions they bring. No objectivity ever troubles the Manas of the self so attuned. Such an attitude is what Shri Krishna here describes as the senses being controlled by the Manas. What is this control of the senses? Are they restrained or prevented from functioning? No, because the being cares not whether or where they go. Are they driven to function? No again; because there is nothing in the objectivity to which the being wants them to go. The senses are mere differentiations which the Manas of the being undergoes by virtue of the courising Rajas of the energizing Prakṛiti. The Manas only is left to determine how the senses shall function, the self always keeping himself aloof. It is thus not by the self that the senses are to be controlled but, as Shri Krishna expresses it, it is by the Manas that they are to be controlled. How? By the self ceasing to feel any concern for what the senses bring to him or for what they lead him to, and thus letting the energizing Prakṛiti, constituting the Manas, have its course. The Manas becomes moulded by the incarnation impulse of the being. The incarnation impulse is the mould of Prakṛiti assumed by the being's Samskāra, and what Samskāra becomes thus moulded into any one incarnation constitutes the being's Prātibdha, that is, the portion of Samskāra that has become ready for fruition. That an incarnation impulse has started, means that the energy it represents, with its intensity and direction, is wanted for the furtherance of the universal course of evolution. The Prātibdha then becomes moulded into the Manas and the Manas differentiates into the senses which play in the objectivity among their objects. If the self abstains from any interference in the course of this impulse, it will conform only to universal harmony even as the senses functioning in the objectivity. But the senses so functioning will be what the Manas shall determine. They are thus said to be controlled by the Manas. They will not effect anything that was not required in starting the incarnation impulse of the being. The self with such an attitude of non-interference in the course of his energizing Prakṛiti and the functioning of his senses will, by virtue of his

association with Prakriti, be acting, i e., be engaged in actions, through his organs of action. To be so engaged in action while being free from all attachment in the functioning of the senses, is to rest in the attitude of Karma Yoga.

The attitude of Karma Yoga thus consists in letting the senses function as determined by the Manas which controls them, and the self feeling no concern as to whether or how they function. And this attitude, says Shri Krishna, is superior to the one in which the senses are restrained and more or less prevented from functioning, while the deluded self has his Manas ever thinking of the objects of the senses.

This attitude of Karma Yoga in which the senses are controlled by the Manas and allowed to function, while the self remains unconcerned all the while, is often misunderstood. To the superficial observer it looks more like letting loose the senses than controlling them. Such a one in such advocacy sees defended all sorts of vices, immorality and free vent to emotions and passions raging in the human heart. Shri Krishna Himself is not spared for His teaching. He is charged with goading Arjuna to shed the blood of his kinsmen and to commit the crime which was at first repugnant to him.

To the superficial observer, virtuously inclined, such an attitude of Karma Yoga does not recommend itself. He objects to the senses being let loose indiscriminately without regard to the harmony or disharmony, pleasure or pain, good or evil, which they cause in their functioning. He is for directing the senses towards virtue and drawing them away or restraining them from vice, exactly what Arjuna does when abstaining from fight. Such a one fails to understand Shri Krishna's goading the virtuous Arjuna to fight. He is a devotee of virtue as distinguished from sin which finds no sympathetic response in his nature. He will be shunning not the objectivity but only the sin therein. He will be striving to right the wrong wherever found and to favor virtue with all his might. Virtue and harmony to himself and others give him joy, sin and disharmony pain him. Such a one still seeks for undisturbed and uniform harmony of the energizing Prakriti in association with his individualized self. To such a one, striving for harmony in, and betraying concern for, what is objective to his self, Shri Krishna would not have revealed the Karma Yoga recommended to Arjuna. However devoted to virtue, he has not quite ceased to be a slave to his senses. He has not ceased being influenced by the harmonies and disharmonies which the energizing Prakriti in association with him encounters, and by the results it produces in the objectivity towards which it courses.

To him Shri Krishna would have recommended not the Karma Yoga which He revealed to Arjuna, but the development of virtue which he

can understand and to which he is himself devoted. He would have been advised not to even think of and never to let his senses drive him to sin, never minding what the self may have to sacrifice in the cause of virtue. His is the self devoted to virtue. Such a self has still to guard himself against his senses driving him to sin, and he will be doing right in restraining them whenever they show such tendency. Such restraint will develop virtue in him, till by constant practice not a sinful thought vibrates in his Manas, much less do his senses drive him to sin.

Ajuna has passed this stage wherein virtue has to be developed and the senses have to be restrained from sin. His is the self perfectly virtuous, feeling no concern for the harmonies and disharmonies of his energizing Prakriti as it courses towards objectivity. Undisturbed harmony of the objective Earth, or the sovereignty of even the relatively subtler Swarga, does not approach his ideal of perfect happiness. No objectivity satisfies him. Not even his virtuous self answers to his ideal of perfection. Higher still is his aim. It is the self individualized that seeks this higher aim. To attain this, however, the virtuous self itself has to be sacrificed. It is something which passes Ajuna's comprehension, and here comes the Guru to his help. The Guru explains to him the nature of what he knows as his self. However virtuous, it is something individualized and associated with the three-Guna-imbued Prakriti. The Prakriti is what embodies him and not what he in essence is. The Prakriti by virtue of its Rajas Guna ever tends towards objectivity from which he has been all the while drawing himself away. To draw himself away from the remnant of Prakriti in association with, and constituting his individualized self, is to sacrifice that self itself. Such a sacrifice is demanded of him who has centred himself in his subtlest objective 'I,' unconcerned for everything objective to his perfectly unselfish 'I,' and turns his eye to something still higher. The self grown perfectly virtuous is advised by the Guru to rest refuted in Karma Yoga. How? Simply by not feeling concern or attachment for the energizing Prakriti which moulds his subtlest objective 'I,' and which is his body only and not what he in essence is. The energizing Prakriti will have its course, and he feels no more concern for such course than he does for the subtlest mould from which it starts. The Prakriti thus left to its course towards objectivity comes in conflict with others coursing in the objectivity. This conflict is the fight which comes unsought to a Kshatriya and which Shri Krishna recommends to Ajuna. This course of the energizing Prakriti as determined by the individualizing mould, the Manas, is the functioning of the senses controlled by the Manas. Actions there will be as the result of the course. To thus leave the Prakriti to its course, himself sacrificing his subtlest objective self, the "I", and to be intent beyond it, is to rest refuted in Karma Yoga by

letting the senses function as controlled by the Manas and himself remaining unconcerned all the while.

It will thus be seen that Karma Yoga does not defend all sorts of vices and evils when it advocates leaving the senses to function as best they can. The fact is that the time for its revelation and adoption comes when every vice is eradicated and the being has grown perfectly virtuous and incapable of any vice even in thought. Such a being has passed the stage where the senses require to be restrained. His senses are so attuned that no vice can lure them. From what then are they to be restrained? To such a being only is recommended and revealed the Karma Yoga which the Gita contemplates.

It is again said by some that such an attitude of Karma Yoga in which a being is advised to let the Prakṛiti have its course and generate actions, is incomprehensible and impossible. The being in such an attitude is intent beyond his Manas, and how can there be action without thinking on the part of the being? Incomprehensible it certainly must appear to one who is not even unselfish, not to say selfless, but it is not impossible, and of this reason can be convinced.

The embodied being himself will illustrate the fact. Various energies are playing within the body. Every cell, gross or subtle, is in itself a living entity full of energy and functioning in co-operation with others to maintain the harmony of the whole. The energy of every cell meets with that of others which surround it. The energy which controls and regulates the energies in the various cells is that of the vitalizing Jīvātmā. It is not for themselves that the cells act. They grow and flourish, and decay and die, just as the harmony and maintenance of the whole require it. What being, as the Jīvātmā, sees the necessity of looking into the functioning of the individual cells? The energy of the Jīvātmā once gone forth, it so rules and regulates every individual cell that it shall ever tend to contribute to the harmony of the whole. That and that only is the legitimate function of every cell, and that it performs unconsciously and only under the guidance of the Jīvātmā who, be it noted, never pays any attention to the functioning of the individual cells.

The individual self when he passes beyond his individualizing Manas is selfless. He is no more conscious of or imbued with the sense of 'I-ness' than is any individual cell in a being's body. He has expanded his self till he is working with the Universal Self, and every individualized existence into which his differentiating energy moulds itself is to him what an individual cell in a being's body is to the Jīvātmā. Do the cells cease to function because the Jīvātmā would not look into the functioning of each individual cell? That they do not, as every body can see for him-

self Shall then the individualized existences into which the energizing Prakṛiti of the selfless Karma Yogi moulds itself cease to function because he has not his attention drawn to their functioning In every action of his there is some individualized existence, some cell of his body, to speak metaphorically, that is functioning. In such functioning it conforms to the energizing Prakṛiti from which it derives its own energy, and has no selfish interest to serve

To the selfless Yogi working more or less with the Universal Self, what was once his 'I' individualized by the Manas, is no more than a limited and individualized cell in the body of the now expanded Jivātmā, a cell which has its varieties and differentiations of energy meeting with those of other cells individualized like itself. To deny the possibility of action in relation to the selfless Karma Yogi, intent beyond his Manas and therefore beyond his subtlest objective 'I,' would be to deny the functioning of the various cells of the body because the Jivātmā does not seem to pay attention to the functioning of each individual cell Not only, therefore are there actions, but they are more extensive, in relation to a Karma Yogi and are more in conformity with the universal harmony The limited individualized self cannot comprehend them any more than an individual cell in the body can comprehend the functioning of the Jivātmā in the innumerable cells of the body

The Karma Yogi can and does act unconcernedly and unconsciously, leaving his Prakṛiti to its course, as does the Jivātmā in letting the vital energy function among the cells Nay more in such functioning is the proof of the existence of them both The Karma Yogi, again, while leaving his Prakṛiti to its course is as much in sympathy with every being in the Universe as the Jivātmā is with every cell in the body without identifying himself with any being or cell in particular.

Ajuna has perfected his lower self For his further progress his sense of 'I' must go in other words, he must be a Karma Yogi, and the very thing Shri Krishna recommends to him In abstaining from fight he clings to his 'I' Where is the harm, one may ask, if Ajuna clings to his virtuous 'I'? None at all if Ajuna felt happy and perfect in the position he has attained But he felt unhappy and despaired of the happiness he was in search of. Hence it was that Shri Krishna revealed to him the Path to what he sought One is the Path, though variously named, and the sacrifice of 'I' is the one and the only condition which puts the being on it

नियतं कुरु कर्म त्वं, कर्म ज्यायो ह्यकर्मणः ।
 २ शरीरयात्राऽपि च ते, न प्रसिद्ध्येदकर्मणः ॥ ८ ॥

8. Ordained action do thou perform ; action, verily, is

superior to inaction. Moreover, thy bodily pilgrimage (incarnation) even will not have served its purpose from (by) inaction.

Buddhi Yoga, though superior to action is not inconsistent with it. It will not justify Arjuna's abstention from fight, or the state of inaction, which is only holding back his Prakriti from its course. To such inaction action is certainly superior, says Shri Krishna. Thus, Buddhi Yoga is superior to action, and action is superior to inaction. Buddhi Yoga cannot mean inaction, as Arjuna seems to think. Action, therefore, Arjuna ought to allow, and not prevent as he does when abstaining from fight. While the presence of action is no bar to Buddhi Yoga which condemns active inaction (if the term may be allowed), every state of action does not constitute Buddhi Yoga. What actions, then, shall one allow or perform to be consistent with Buddhi Yoga? Ordained ones, says Shri Krishna. They are those which will be determined by his Prakriti, i.e., his incarnation impulse, being left to its course. To the ordained course his Prakriti will go if left to itself. Where is the necessity or justification for any exertion or interference on the being's part? If, for instance, the fight is ordained, it is not for Arjuna to prevent it as he does. If it is not ordained, it will not take place even without his attempting to prevent it. Let him, says Shri Krishna, allow actions that are ordained, and then it is not for him to decide whether there shall or shall not be fight. Whatever happens let him have no hand in it. In other words, let him allow his Prakriti to have its ordained course.

The mould of Prakriti with which he has become associated and which embodies him, is the Prarabdha that has become ready for fruition and constitutes his incarnation impulse. This impulse has its characteristic tendency, intensity and direction, and contains within itself the potentiality of the energies and intelligence which the being will exhibit, and be endowed with, during his incarnation. That the incarnation impulse starts at some particular point of time, means that the universal harmony requires that that energy shall then go forth. Thus the incarnation of a being is determined with a view to conform and contribute to universal harmony, who, if allowed free play.

Individual energy represented by the incarnation impulse is, as it were, The sum of the being's Sanchita (the whole mass of accumulated) is selfless. He is moulded as his Prarabdha for that incarnation. The than is any individual impulse is the soul's setting out, or rather his being sent till he is working. Every such incarnation or pilgrimage in the body tence into which is offered to the soul to secure exhaustion of the Prarabdha an individual cell's bondage, and to realize his essential nature and attain to function beca

each individual incarnation, as the soul's pilgrimage, has thus a double purpose

to serve • (1) It is intended and ordained to serve and contribute to the maintenance of the harmony of, the universal course of evolution, and (2) it serves as an opportunity to the individual to ensure his well-being and liberation

Arjuna, deluded by his concern for his "I-ness," in abstaining from fight favors inaction, i.e., prevents the Prakṛiti from having its course. The incarnation impulse with which he has been sent out on a pilgrimage, is not allowed to conform and contribute to the universal harmony, nor its course determined by the universal course of evolution. He thus tries to thwart its first purpose. Further, Arjuna's abstention means preventing the exhaustion of his Prāṇabdhā and generating fresh Samskāra for future bondage. He thus fails to avail himself of the opportunity for liberation offered to him in being sent out to incarnation, and makes it only a means for further bondage. He thus thwarts the second purpose of his incarnation. This attitude of inaction, therefore says Shri Krishna, frustrates the purpose of his incarnation or pilgrimage

Action, thus, fulfils the purpose of one's incarnation, inaction always defeats it. Action, therefore, is superior to inaction. But unattached to objectivity as Arjuna is, he wants nothing that any action can bring to him from the objectivity. Why then should he act, it may be asked? The question is pertinent enough. Let him not on his part undertake any action. So far he is justified. But with equal force it may be asked, why should he prevent any action? That too is not his business any more than undertaking any action. No action he shall perform, but at the same time none he shall avoid or prevent. If his incarnation impulse is having its course and fulfilling its purpose, it is not for him to prevent it. He is neither to further nor foil it, but only to leave it to itself. Let there be actions that are ordained, says Shri Krishna.

यज्ञार्थात्कर्मणोऽन्यत्र, लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौतेय, मुक्तसंगः समाचर ॥ ९ ॥

9. From actions other than those for the sake of Yajna, this world (Loka) becomes action-bound. For its (Yajna's) sake, action, O Kaunteya, do thou perform unattached.

This Loka means the plane of humanity with the development of Manas which gives to the being the power to discriminate between right and wrong. This is the plane of responsible action. Here only a being is placed in a position to make or mar his progress. The position of gods (Devas) is higher than that of humanity, but not to gods, as such, it is given to attain to perfection and liberation. To attain this the being that has attained to the position of even a god must incarnate on the plane of humanity and effect his progress further till he attains to the Supreme Goal,

Action-bound is this plane of humanity, says Shri Krishna. Actions bind the human being. To remove this bondage is his aim. To remove this bondage is to part company with actions. Shri Krishna recommends action to Arjuna. Ordained actions only, however, He advises, and inaction He forbids. Inaction, again, is not possible for any being, for, as He Himself said, no being can remain without action even for a moment. If actions constitute bondage, why shall not ordained ones constitute it, one may ask? Shri Krishna replies, that actions other than those for the sake of Yajna are the cause of bondage to a human being on the plane of humanity.

What is Yajna? It literally means worship or service, and its very essence is action. But every action is not Yajna. Worship or service means surrender of one's self to the object of his devotion. It is the sacrifice of self or individualized existence. An individualized self only can engage in Yajna, because he only has his self to sacrifice. Such individualized self is in association with Prakṛiti. He is action-bound. The Rajas Guna of Prakṛiti is ever exerting to break through whatever limits or obstructs it. It is ever tending to generate action. This action is of the being whom the Prakṛiti individualizes. Every such action may be either Yajna, or the cause of the being's bondage, according as it means sacrifice or ministers to the self. In Yajna it ensures the dissolution of the mould which binds the being, without generating any Samskāra for future bondage. When it ministers to the self, the latter feels concern for it. It may or may not ensure the dissolution of the mould already present, but it certainly generates Samskāra for future bondage. The present mould of the being is the outcome of such actions in the past as had been undertaken to minister to the self. The energizing Prakṛiti has a tendency to run its course. In this tendency the being possesses the means to ensure the dissolution of the mould which binds him. The energizing Prakṛiti, left to itself, generates actions and ensures this dissolution. The actions so generated are all those that are ordained, and they were so ordained at the moment the incarnation impulse started. Let the being evince no attachment and concern for them, and he generates no Samskāra to bind him in future, while he ensures the dissolution of what binds him in the present. The actions, whatever they may be, go to contribute to universal harmony, and conform to and serve the universal course of evolution, which is one vast Yajna. To let the mould thus get dissolved, is to sacrifice and surrender the self, and actions that will be so generated will be all, without exception for the sake of Yajna. They will not be the cause of bondage to the being. Actions other than these bind the being, says Shri Krishna. They are those which prevent the dissolution of the Mould or are for the

sake of ministering to the self Every action can be either for the sake of Yajna or for the self It either effects the dissolution of the mould or perpetuates it In the former case it does not, in the latter it does, serve as the cause of bondage Let, therefore, Arjuna, says Shri Krishna, perform actions for the sake of Yajna That will ensure the dissolution of his bondage. Ordained only will be all his actions Even for such ordained actions he should have no attachment, because any such attachment will bind him in future Actions without attachment constitute Yajna

Every attachment vitiates Yajna, because with it every action loses the form of sacrifice or service, and serves only to minister to the self, and thus be to him the cause of bondage Let, therefore, Arjuna, says Shri Krishna, himself unattached, perform actions for the sake of Yajna Arjuna abstains His is inaction He prevents action Such prevention on his part cannot be Yajna, because it is nothing short of selfish interference in the course of Prakṛiti Were he to cease abstaining, the action which will be generated and which he will be allowing, would be Yajna or not, according as it is unselfish or made to minister to the self Thus, inaction like Arjuna's abstention is sure to be the cause of his bondage, while action may or may not be so. Thus, action is superior to such inaction To be in action and be selfless in it, i. e., never to make it minister to the self, answers to the attitude of Buddhi Yoga or Karma Yoga Thus, Buddhi Yoga is superior to mere action Buddhi Yoga means, in other words, actions performed without attachment and for the sake of Yajna

This forms the answer to Arjuna's question, as to why he is forced to cruel action He is not forced to action, but is only dissuaded from abstaining which is inaction, which is not Yajna, and hence will only serve as the cause of his bondage. Let him not abstain, and action will come of itself without any effort on his part Let him, further, be not attached to any such action, and it will be only for the sake of Yajna, and never to him the cause of bondage

। सह्यज्ञाः प्रजाः सृष्ट्वा, पुरोवाच प्रजापतिः ।

अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ १० ॥

देवान्भावयतानेन, ते देवा भावयतु वः ।

परस्परं भावयंतः, श्रेयः परमवाप्स्यथ ॥ ११ ॥

10 With Yajna, having evolved the creations in yore, the Prajāpati (the Lord of Creation) spoke. "By this shall ye propagate; be this to you the Kāmadhuk (the mythological cow of heaven, which gives one what he desires) for whatever is wished-for."

11. "By this nourish ye the gods, and may those gods

nourish you ; mutually nourishing, ye shall attain to the supreme well-being."

Not a being can remain without action even for a moment, said Shri Krishna. Arjuna's abstention means exertion on his part, and it is action. It is inaction only in the sense that it is an attempt to prevent certain action from taking place. It is, moreover, worse than action, as it defeats the purpose of his incarnation. It is an attempt to prevent the dissolution of the mould which binds him ; it generates fresh Samskâras for his bondage. Yajna it can never possibly be under any circumstance.

Since actions are inevitable let them take the form of Yajna, says Shri Krishna. Thereby only a being can avoid their binding effect on himself. Yajna only is the aim of the Lord of Creation. With Yajna all creations the Lord evolves. Yajna only is His command to every being manifested in the Universe, and Yajna is essentially action. Yajna only favors propagation and progress, and Yajna only will fulfil the being's every wish. So has gone forth the word and command from the Lord of Creation Himself. Arjuna's abstention is not Yajna. It jars with the Lord's command, mars all progress, disturbs universal harmony, and cannot fulfil his wish. It can only harm him and others, bringing to him disappointment in the end.

What is the being's aim ? Be it unalloyed happiness, be it realization of the Truth, or be it freedom from bondage or attainment of perfection, it consists in the attainment of unity of subjectivity away from the limiting, obscuring and agitating objectivity. A being, as such, is in association with the Prakriti which individualizes, energizes and limits him. Every being in existence, from the subtlest to the grossest, has his energy and intelligence differentiated and confused by the ever-restless Rajas and limited and obscured by the Tamas which gives him form. To be free from the limiting and obscuring Tamas and the differentiating and agitating Rajas, is the being's aim. It, in other words, means freedom from the three-Guna-imbued Prakriti. This freedom comes with the dissolution of the mould which binds and blinds him. How shall the mould be dissolved ? First of all, by breaking through the limiting Tamas. The energetic Rajas will break through it. The first thing that is, therefore, necessary for attaining to the aim is to develop the Rajas to its fullest extent that no Tamas shall confine it. Shall a being bent on his freedom allow his Rajas to be confined or stayed by any Tamas which perpetuates his bondage ? Certainly not. And if no Tamas stay it, the developed Rajas must run its course. This means action, and not abstention which means staying the course of the Rajas and thus allowing some Tamas to confine it. The Rajas which constitutes every being's energy has its certain intensity and direction proportionate to the strength of the

Samskâras generated by him in the past. In the course of the Rajas, it is the Samskâras that play themselves out and finally subside, so far as the being is concerned. With his Samskâras thus played out, the individualized being, as such, ceases to be, and there is not a Samskâra left to give him individualized existence. He attains to what he in essence is, free from all possibility of disharmony, with no Rajas to agitate him, no Tamas to bind him. He attains to Truth, Peace, Bliss or Perfection. How? By first developing his Rajas, and then letting it play itself out, himself remaining unconcerned as to all forms and every modification of the energizing Rajas. This is Yajna, and through Yajna he has attained to the Supreme Goal and his well-being.

The being, as such, has his Tamas giving him form. Humanity consists of beings with form. To identify oneself with some form is the characteristic trait of humanity. The form confines and limits, but is not the essence of, the energizing Rajas. This energizing Rajas in the being is the divine god in him.

When the being overcomes his attachment for Tamas, he refrains from all attempt to confine his Rajas to any particular objectivity. Nowhere he drives it, from nowhere he holds it back. The Rajas will be ever exerting to break through forms, and will be helped in its attempt by the universal energy of which it is a part and differentiation. The universal energy will guide it and to the universal harmony only it will contribute. Its play will generate actions which will be of the being whom it energizes and with whom it has become associated. Every such action of the being will be for the sake of Yajna, and it will not have been undertaken to minister to the being's individual self.

The Rajas thus left to be guided by the universal energy will be more and more able to break through the limiting Tamas. This strengthening of the Rajas means the growth, development and use of god or gods in the being, every modification of the differentiating Rajas having its corresponding god. By non-attachment to Tamas and objectivity, and thus allowing Rajas its free play, the being acts for the sake of Yajna, and through such Yajna develops and helps the gods in him. The developed Rajas will manifest greater powers while playing in the objectivity and will be less under the influence of and bound by the Tamas. It is the being in the objectivity that appears endowed with these greater powers to cope with the Tamas that binds him. The gods thus playing within him help him in their turn, in the Yajna in which he is engaged and whereby he satisfies and nourishes them. Through Yajna thus, the being nourishes and develops the gods in him, and they in their turn help his growth, development and progress by nourishing and strengthening him. Thus nour-

ishing the gods and being nourished by them, he, as explained above, attains to the Supreme Goal

इष्टान्भोगान्हि वो देवा, दास्यते यज्ञभाविताः ।

तैर्दत्तानप्रदायैभ्यो, यो भुंक्ते स्तेन एव सः ॥ १२ ॥

यज्ञशिष्टाशिनः संतो, मुच्यते सर्वकिल्बिषैः ।

भुञ्जते ते त्वघं पापा, ये पचत्यात्मकारणात् ॥ १३ ॥

12 The wished-for enjoyments, verily, on you shall the gods bestow propitiated by Yajna. A thief, verily, is he who enjoys what is given by them without offering anything to them (in return).

13. The saints partaking of the remains of Yajna are freed from all sins, but the sinful ones who cook for the sake of their self eat sin.

A being obtains the object of his wish and enjoys it. Another fails in it. What is this difference due to? The attainment of his object means that he had so generated his Samskâras in the past that a certain modification of his Prakṛiti is sent forth in the surroundings which harmonize with it, and he enjoys the harmony it meets with. How was that Samskâra generated? Merely by the being's devoting himself to it and, for the time, not minding other modifications of his Prakṛiti. These for whom no concern was felt were left to themselves. The actions that they generated were for the sake of Yajna. They were sacrificed by the being. This sacrifice was Yajna and conformed to and helped the subtler energies, the gods. By such sacrifice the being ensures the removal of what is in the way of the harmony he seeks, of the object of his wish. The subtler Samskâra which he generates, is drawn towards such surroundings as harmonize with the wish he had entertained. The subtle Samskâra playing within him is the god. This god helps him to the object of his wish in return for the Yajna he had performed and the sacrifice he had offered in the past at his altar. It is, thus, Yajna or sacrifice which nourishes the gods, and not selfish action, that secures to the being surroundings and powers favorable for the attainment of his wish. He nourishes the gods and they in return help him to his wish. To the gods, thus, he owes his present enjoyment. If he now in his enjoyment selfishly neglect the gods, i.e. attach himself to some Tamas or objectivity, perform no Yajna, nor offer any sacrifice to the gods whom he owes his present enjoyment, he is a veritable thief, says Śrī Kṛishna, as appropriating something from some one and selfishly neglecting to make an adequate return. He will be sowing the seeds of disharmony in his selfish attachment to Tamas, and, failing in Yajna, will

bring upon himself in future only disharmony and punishment which he, as a thief, rightly deserves

All that a being is, he owes to the gods in him the gods that are the subtler energies of his incarnation impulse. He can help and nourish them only by allowing fullest play to his energizing Prakriti and thus acting for the sake of Yajna only. Then only he will be repaying the debt which he owes them.

While the Yajna is being thus performed, the incarnation impulse as moulded into the being meets with both harmony and disharmony in this Universe of conflict and selfishness. Whatever harmonizes with the incarnation impulse, it assimilates and is thereby nourished and strengthened. These are what Shri Krishna calls the remains of Yajna which fall to his share and of which he partakes and not that he generates any harmony for himself and enjoys it. His incarnation impulse will be conforming to universal harmony. He does not attach himself to any objectivity or Tamas. But that does not mean that his incarnation impulse will not encounter disharmony. Disharmony it will encounter, but it does not proceed from him but from others, selfishly inclined, coming in conflict with him and themselves not conforming to Yajna and universal harmony. Such disharmony in the course of his Yajna means the attempt of the universal energy to which he conforms, to turn the selfishly inclined away from the path of evil to which then selfishness drives them. Whatever such disharmony in which one devoted to Yajna may become involved, he remains free from all sin.

Unlike the one who partakes of the remains of Yajna, he who selfishly seeks any harmony and drives his Prakriti to it instead of letting his energizing Prakriti determine what harmony shall come to him, who, as Shri Krishna expresses it, cooks for his individual self, he partakes of sin only. What is his attitude? If his energizing Prakriti, left to itself, tends to such harmony, where is the necessity of his striving for it or driving his Prakriti to it? Further, in striving for such harmony and feeling concern for it, he attaches himself to objectivity. It is not partaking of what the Yajna brings to him as his share, but himself deciding what he will eat. His attitude is not one of Yajna. Whatever he enjoys attaches him to objectivity and Tamas. He thus sins against himself. He will be striving for selfish harmony and even disturbing universal harmony and thus sinning against others. One thus cannot neglect Yajna or cook for himself and avoid committing sin. On the other hand, one engaged in Yajna and partaking of its remains is ever free from all sin.

Arjuna's abstention means preventing the energizing Prakriti from having its course. His conduct is not Yajna. He is not for partaking of

what the Yajna brings to him as his share of its remains but he would cook for himself, i e, determine what shall or shall not fall to his share. He attaches himself to objectivity and disturbs universal harmony, therein sinning against himself and others. What harmony he may secure, whatever enjoyments may be his, they all will not be unattended with sin.

अन्नाद्भवन्ति भूतानि, पर्जन्यादन्नसंभवः ।

यज्ञाद्भवति पर्जन्यो, यज्ञः कर्मसमुद्भवः ॥ १४ ॥

कर्म ब्रह्मोद्भवं विद्धि, ब्रह्माक्षरसमुद्भवम् ।

तस्मात्सर्वगतं ब्रह्म, नित्यं यज्ञे प्रतिष्ठितम् ॥ १५ ॥

एवं प्रवर्तितं चक्रं, नानुवर्तयतीह यः ।

अघायुरिन्द्रियारामो, मोघं पार्थ स जीवति ॥ १६ ॥

14. From food are produced beings, from rain is formed food, from Yajna is generated rain, Yajna is Karma-born.

15. Know Karma as produced from Brahma, Brahma springs from the Imperishable ; therefore, the all-pervading Brahma ever rests in Yajna.

16. The wheel, so revolving, whoever here does not follow, he of sinful life and delighting in the senses lives, O Pārtha in vain.

Every being, as objective manifestation, is made up of the five elements which represent the five states of grossness which the Prakriti presents as the objectifying influence. These five elements mould the being as an embodied existence and nourish and strengthen it by making good the wear and tear which the body is undergoing. They thus form food. The being assimilates it and is nourished by it. This food itself is the objectification of its subtler essence the Tanmātrās, from which the grosser elements are evolved, or, to speak in other words, which favor and contribute to their growth. This subtler essence is more pliable. Under its influence the forms of elements break up and are renewed. It nourishes and helps the growth of the five gross elements which mould the being's body. This essence, as the five Tanmātrās, corresponds to what Shri Krishna calls, Parjanya (rain). It acts in the generation of the elements as the rain does in the generation and growth of food. The rain softens the soil and the seed, and breaks up forms by overcoming the Tamas which confines and cramps the energy in the seed and the soil. The energy of the seed assimilates the energy of the soil and thus becomes

nourished and strengthened and is remoulded into the food-plant which is only the objective manifestation of the energy which the seed had confined within it and which the rain had liberated, thus enabling it to assimilate suitable energy from the soil which the same rain had moistened and rendered fit to supply the nourishing energy to that of the seed. The Tanmátrás do the same thing with respect to the elements. They break up forms and enable the energy liberated from one form to assimilate suitable energy liberated from another, and, thus strengthened, to be remoulded and renewed into a form which is suitable for building up and nourishing the body of the being. The form that has served its purpose is broken up when the energy it confines has reached the stage of development possible in that form. The energy becomes liberated and assumes a new form which helps its further development. The Tanmátrás and the rain help in this constant breaking up and remoulding of forms of the elements and the food respectively. What are Tanmátrás, or Parjanya, as Shri Krishna calls them? They are vibrations which mould themselves into different elements. Their intensity, direction, force &c are determined by the energy of which they are the manifestation. This energy is the being's mould of Samskára going its ordained course and generating the variously vibrating Tanmátrás. This functioning of the being's Samskára towards objectivity, Shri Krishna styles Yajna which determines Parjanya necessary for the growth and development of the elements or food in forms suitable for building up and nourishing the being's body. The Yajna as the generator of Parjanya is what has been explained before as the gods in the being. The being, when he attaches himself to no particular form, never tries to confine any energy in any particular form but allows it free play. It is thus left to accomplish its ordained purpose, which having done, it breaks through the form it has assumed and takes a new one. The play of the energy in the being's body is the action he performs. The being, not interfering through any selfish attachment for objectivity, will be generating actions with his body as determined by the Parjanya which, in its turn will have its clue from the Yajna. Every action of his will be helping the Yajna, or, as Shri Krishna said before, will contribute to the nourishment and strengthening of the gods. The gods, thus nourished, and the Yajna helped, regulate the harmony of Parjanya which ensures adequate and suitable supply of food to the being.

The Yajna is the outcome of the energizing Rajas of the individualizing Prakṛiti. This energizing Rajas with its coursing tendency is Karma, manifesting successively in Yajna, in Parjanya, in the elements and in the being's body. Through it they all function in their respective spheres, but for it there can be no Yajna.

Karma rises with individualized existence as the subtlest Ahamkāra

where the Prakṛiti manifests with its three Gunas. It is the individualized existence that the Karma or the energizing Prakṛiti energizes. This subtlest individualized existence centralized in Sattva Shri Kṛishna styles Brahman. This Brahman from which proceeds and rises all possible action corresponds to the first and subtlest manifestation, the Shabda Brahman, the Universal Being, the Aumkāra, as the root and essence of the Vedas, as also to the Jīvātmā moulded in its subtlest Samskāra and come to manifestation from its seed form. It is what Shri Kṛishna describes as the Kṣhara Purusha in Ch. XV, Shl. 16. This Brahman is a manifestation. What is thus manifested? It is the Akṣhara (Imperishable) that becomes manifested as individualized existence in view of the three-Guna-imbued Prakṛiti which individualizes, energizes, and embodies It, the ever Imperishable.

Brahman rests individualized and underlying the energizing Prakṛiti, as the subtlest Ahamkāra. Wherever there is Karma there is Brahman whom the Karma energizes. He is in Yajna which, rising from the energizing Rajas or Karma, generates Pānjanya which helps the moulding of the elements (or food) which build up the embodied beings with the energy playing within them.

From Brahman starts the energizing Rajas or Karma. Its particular modification coursing towards objectivity is the Yajna which is but a form of Karma and has as much Brahman underlying it as the Karma itself. From Yajna is generated Pānjanya which is Karma still further modified as individualized vibrations which being essentially Karma have Brahman underlying them. From Pānjanya rise the elements which are not free from Karma the energizing Rajas and thus have Brahman underlying them. The elements build up the beings, and thus every being has Brahman underlying it. Brahman thus pervades the whole range from the subtlest individualized existence down to the grossest objectivity.

This all-pervading Brahman, says Shri Kṛishna, rests ever established in Yajna. The whole Universe is one grand Yajna and Brahman pervades it.

The elements as food, and the Pānjanya, represent the Tamas in the objective embodied being in its gross and subtle aspects respectively. Similarly, Yajna and Karma represent the Rajas, and Brahman represents the subjective Sattva which pervades the whole.

The Prakṛiti starts as Samskāra individualizing the being. Its energizing Rajas is the essence of his Karma. The trend of the energizing Rajas determines what that Karma shall be, or what and how Yajna shall be performed. The trend will give rise to corresponding vibrations which will be objectified and moulded into the respective elements which will, in their turn, build up the objective body of the being. Innumer-

able are the beings which become thus manifested on the plane of objectivity. They each and all have their source and potentiality in the subtlest manifestation

The being's power to act and the energy the body exhibits, have their source in the Samskāra. The being's Samskāra is the resultant of his attachments in the past for the energizing Prakṛiti, for its harmonies and disharmonies, and for certain forms on the plane of objectivity. The Samskāra moulds him and determines his objective being made up of the Bhutas or elements and exhibiting energy. The play of energy generates actions which the being performs. This play of energy breaks up and constructs forms. The elements breaking up liberate the Tanmātrās which become remoulded into the elements. The Tanmātrās, in their turn, in their breaking up influence the subtler energy of Yajna and become remoulded into fresh vibrations. The Yajna in its turn modifies the Samskāra which will determine, in its turn, the nature of the Yajna. The Samskāras as Karma thus generate actions of the objective being and these actions in their turn stamp their influence on the Samskāra

Thus revolves the wheel of Samsāra (the world), the subjective determining the objective and the objective influencing the subjective. Every being is a link in the revolving chain of the Universe and helps or hinders its progress according as it conforms or not to the universal harmony. His incarnation means that the energy with which he is endowed, is wanted by and for the universal harmony. This energy is his own Samskāras generated by him in the past, and in determining his incarnation they are, so to say, intended to be utilized for the furtherance of the progress of the Universe, while giving him an opportunity to ensure his liberation from what constitutes his bondage. His incarnation thus serves a double purpose. In allowing his energy its fullest ordained play and not attaching himself to objectivity, he will be fulfilling both the purposes of his incarnation as explained in Shl 8. The actions which his energy will be generating, will be for the sake of Yajna, and he will be conforming to the harmony of the revolving wheel. But one who attaches himself to the objectivity, and feeling concern for the harmonies and disharmonies his energy meets with interferes in its course, diverts his energy, more or less, from its ordained course. Such a one Shri Krishna styles as delighting in the senses, the harmony of which he seeks for his individual self. He directs his action to minister to his self and is regardless of the consequences of his conduct to the revolving wheel of Samsāra which he does not follow and to which he does not conform. He is of sinful life, says Shri Krishna, and he lives in vain. Attached to the objectivity he forges his own future bondage. Interfering with the ordained course of his Prakṛiti, he fails to avail himself of the opportunity

offered to him of freeing himself from his bondage which he more or less perpetuates, and, further, disturbs the universal harmony and retards the progress of the revolving wheel. He lives in vain, says Shri Krishna, because his life that would have been utilized for ensuring his freedom and for helping others, is lived to perpetuate his bondage and harm others.

That is what Arjuna would be doing in abstaining from fight, because therein he betrays attachment for objectivity, delights in the functioning of his senses, perpetuates his bondage, and disturbs the universal harmony, by not conforming to the revolving wheel. He would be defeating the purpose of his life.

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।

आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ १७ ॥

नैव तस्य कृतेनार्यो, नाकृतेनह कश्चन ।

न चास्य सर्वभूतेषु, कश्चिदर्यव्यपाश्रयः ॥ १८ ॥

तस्मादसक्तः सततं, कार्यं कर्म समाचर ।

असक्तो ह्याचरन्कर्म, परमाप्नोति पुरुष ॥ १९ ॥

17. But the man delighting in the Self only, satisfied with the Self, and content in the Self only, his action (Kārya) there does not exist (there is not an action he ought to do).

18. No interest of his, certainly, is here (to be served) by action performed, nor any by action unperformed, nor is there any interest of his depending on any of the beings-

19. Therefore, unattached, constantly perform thou actions which ought to be performed . the man unattached, verily, performing action, attains to the Supreme.

But a being may not delight in the senses, may not be attached to the harmonies and disharmonies of his energizing Prakṛiti playing towards and in the objectivity. He may seek delight not in the energizing Prakṛiti but in the Self which that Prakṛiti individualizes. He may rest satisfied in the Self and well content in the Self only, viewed independently of the energizing Prakṛiti in association with him. Actions are generated by the energizing Prakṛiti. Resting content in the Self he has no interest in the actions which the Prakṛiti may generate, nor in those which it may not. Whether it goes or how it goes, he is equally unconcerned. He has equally no interest of his own to serve in any objectivity towards which the Prakṛiti may be tending, because he rests content and delights only in the subjective Self.

Such is not the attitude of Aijuna in abstaining from fight. He centres his interest not in the subjective Self but in what his Prakriti effects. His Prakriti is bent on effecting something. He wishes it not done and thus tries to hold it back from its course. His interest is in his Prakriti not doing a certain thing. He betrays interest for some objectivity to which he is attached and which his Prakriti in its course threatens with destruction.

Aijuna thus finds delight in the senses and disturbs the universal harmony by his abstention. He will be defeating the purpose of his life. Let him delight in the Self and not mind his energizing Prakriti. What will be his attitude? There will be nothing he ought to do, nothing he ought not to do, nothing he would be wishing to secure or avoid in the objectivity. He will not drive his Prakriti nor will he hold it back, but he will simply leave it to itself. This is the attitude of Buddhi Yoga or Karma Yoga which Shri Krishna recommends to him. Let him, therefore, ever unconcerned and unattached, perform or rather allow actions. The actions will be those only which his Prakriti left to itself ought to generate in conforming to universal harmony. These are what have been ordained. These are what he ought to allow, not because he has interest in them or that they may secure to him anything, but simply because his Prakriti must fulfil its destiny, whatever it be. Allowing such actions, unconcerned and unattached, one attains to the Supreme, says Shri Krishna, because every such action breaks the bond that binds him by exhausting his Prārabdha, and himself remaining constantly unattached to objectivity generates no new Samskāras to bind him in future. In allowing such actions he ensures the dissolution of the bondage which estranges him from Perfection. With the bondage gone, he attains to the Supreme, and it is through actions being allowed that he does it.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।

लोकसंग्रहमेवापि, संपश्यन्कर्तुमर्हसि ॥ २० ॥

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते, लोकस्तदनुवर्तते ॥ २१ ॥

न मे पार्थास्ति कर्तव्यं, त्रिषु लोकेषु किंचन ।

नानवाप्तमवाप्तव्यं, वर्त एव च कर्मणि ॥ २२ ॥

यदि ह्यहं न वर्तेयं, जातु कर्मण्यतद्रितः ।

मम वर्त्मानुवर्तते, मनुष्याः पार्थ सर्वशः ॥ २३ ॥

उत्सीदेयुरिमे लोका, न कुर्यां कर्म चेदहम् ।

संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ २४ ॥

20. Verily, by action only, to perfection did attain; Janaka and others ; looking also to the welfare of the Lokas (worlds) even, thou shouldst act

21. Whatever one in high position does, the very same (do) other men. What standard he sets up, that the world follows.

22. There is nothing, O Pārtha, that must needs be done by Me in the Three Worlds, nothing unattained has to be attained, and yet in action I engage.

23. For if I engage not ever in action, unweariéd, My path would men all round follow, O Pārtha.

24. Ruined will be these Worlds, if action I did not perform, and hybrids' author I should be, and should destroy these creations.

Actions do cause bondage to one who is attached to them. That does not mean that he shall stop them. Stop them, in the first place, he cannot, and further, trying to stop them, as when Arjuna abstains, savors of attachment and concern for actions. Thus, while Shri Krishna dissuades Arjuna from such abstention and recommends actions being allowed, He repeatedly warns him against his being attached to them. None can remain without action, and, what is more, none ought to, because actions are the very means to enable one to be free from bondage, only he must not be attached to them, in other words, they should be for the sake of Yajna.

It was through actions, says Shri Krishna, that Janaka and others had attained to perfection. Not that they lead to perfection, but only that their being allowed is no bar to one's attaining to it, and further, that their being not allowed by trying to stop the course of the energizing Prakriti actually keeps one away from attaining to perfection.

Arjuna sees sin in action and hence abstains. Even perfection at the cost of sinning against others, Arjuna might not welcome. He would, he might say, abstain, even if he thereby denied himself perfection, rather than not abstain and sin. To him, then, Shri Krishna says, that looking to the welfare of the Lokas even, he ought to act and should not abstain. Besides denying himself perfection which he may sacrifice, he would be by his abstention disturbing the universal harmony and thus more or less injuring the welfare of the Lokas which he thinks he serves. Even the welfare of the Lokas requires that he shall act, or rather shall not abstain. Shri Krishna forbids him abstention not simply because it prevents his attaining to perfection but also because it disturbs the universal harmony and injures all the Lokas, more or less.

Whatever an exalted being does, others below him imitate it, and are guided by it. Whatever example he sets to them, that they follow. Arjuna's abstention will not thus stop at the disharmony which he will be generating by his conduct. Every one to whom his influence reaches, and thus, metaphorically speaking, who takes him as his guide, will be adding to the disharmony by following his example. The more exalted the position of him who thus abstains and thus disturbs the universal harmony by impeding or diverting the course of his energizing *Prakṛiti*, the larger the number of beings that will be following his example, i. e., will be preventing their *Prakṛiti* from having its ordained play, and the greater and more pronounced and extensive the disharmony that will be generated. Irrespective of the perfection which actions enable one to attain, they are called for in the interest of the *Lokas*, says Śrī Kṛishna, and for them Arjuna ought to perform them. Act, therefore he, ought to, even if he had attained to perfection, because the universal harmony demands it.

Śrī Kṛishna is perfection itself. There is no action which it is His interest or duty to perform. There is to Him nothing unattained which He has to attain in the Three Worlds by engaging Himself in any action, and still from action He never abstains. Unweariedly He acts. Why? Simply because were He to cease acting, says Śrī Kṛishna, every being will do the same. The *Lokas* evolve and are maintained by the energizing *Prakṛiti* having its course. From Him goes forth all energy. If He were not to act, i. e., were this energy to cease, destruction of these *Lokas* will follow. With His suddenly holding back the energy that flows forth from Him, i. e., with His abstaining from action, there will be confusion, and He will be contributing to it. His abstaining would mean sudden removal of the regulating power which maintained the *Lokas* as one harmonious whole. The state of the *Lokas* would be just what obtains in the body when the regulating energy of the *Jivātma* leaves it. Thus confusion will begin in the *Lokas* and dispersion and dissolution will set in, ending in ultimate destruction of the various creations. The energy of the Lord which He never holds back maintains and upholds the Universe and contributes to the progress and advancement of the various *Lokas* with their creations. This is the object and purpose of the evolution of the Universe and the Lord Śrī Kṛishna Himself unweariedly contributes to it.

Arjuna shall not selfishly act. But he shall not abstain too from action and thus defeat the purpose of the Universe for which the Lord Himself acts, and fail in the part that is allotted to him in its evolution and progress. If he seek perfection he must act. If he care not for perfection or has even attained it act he still must for the universal harmony. It is selfish attachment to action that is wrong, and not action itself. Act

therefore, he must and ought to, and attached to action he should never be. This is Karma Yoga

सक्ताः कर्मण्यविद्वांसो, यथा कुर्वति भारत ।

कुर्याद्विद्वांस्तथासक्तश्चिकर्षुर्लोकसग्रहम् ॥ २५ ॥

न बुद्धिभेदं जनयेदज्ञाना कर्मसगिनाम् ।

जोषयेत्सर्वकर्माणि, विद्वान्युक्तः समाचरन् ॥ २६ ॥

25. As act the unknowing, attached to action, O Bhārata, so should act the wise, unattached, desiring welfare of the Lokas.

26. Let not the wise man unsettle the Buddhi of the ignorant (who are) attached to action ; let him cause all action to be regarded with favour, himself harmonized and co-operating.

Shri Krishna so far established the inevitable necessity and desirability of action for every being in existence. Be he unwise or wise, act he does and should in his own interest as also in that of the Universe at large. The unwise man acts and is attached to action. He acts more for the self than for the Universe which he not infrequently injures. The wise man acts as much as does the unwise one. But he acts unattached and more for the Universe which he never harms than for his own self. The wise does not, the unwise shall not, and neither with impunity can, countenance inaction which Arjuna's abstention means.

Arjuna does wrong in trying to abstain. From his exalted position he sets a bad example to others who are ignorant and attached to action and take him as their model. They will imitate him and try to abstain, thinking it right. Let not Arjuna, says Shri Krishna, thus unsettle the Buddhi of such men and mislead them into something worse than being attached to action. Inaction is wrong, not action. Again, to be attached to action is wrong. Arjuna, therefore, should not set an example of inaction. Let not the wise turn the ignorant and the attached from action. The wise man, himself acting, should set them an example of action. He himself is unattached, but the ignorant are attached to action. These are to be helped not by inaction but by weaning them from the attachment they feel. This the wise man does by putting before them higher prospects congenial to them and which the very actions they perform would secure to them if they sacrifice the little good they promise them now. Thus the wise man recommends to the ignorant the actions to which they are attached, but changes the sphere of their attachment from the lower to the higher. Inaction means stagnation. Progress wants action. Let the wise man, therefore, himself unattached and balanced, favor action that the unwise may follow him, and that the latter may advance, let them be

shown higher possibilities congenial to their nature and thus win them over from the lower to which they are now attached

प्रकृतेः क्रियमाणानि, गुणैः कर्माणि सर्वशः ।

अहंकारविमूढात्मा, कर्ताहमिति मन्यते ॥ २७ ॥

तत्त्वविदु महाबाहो, गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तत, इति मत्वा न सज्जते ॥ २८ ॥

प्रकृतेर्गुणसंमूढाः, सज्जते गुणकर्मसु ।

तानकृत्स्नविदो मंदान्, कृत्स्नविन्न विचालयेत् ॥ २९ ॥

मयि सर्वाणि कर्माणि, संन्यस्याध्यात्मचेतसा ।

निराशीर्निर्ममो भूत्वा, युद्ध्यस्व विगतज्वरः ॥ ३० ॥

27. By the Gunas of Prakriti are wrought actions on all sides. The self deluded by egoism thinks. "I am the doer."

28. The knower of the Essence (Tattva), however, O Mighty-armed, in the divisions of Gunas and Karma, believing that the Gunas move in the Gunas, is not attached.

29. Those deluded by the Gunas of Prakriti are attached to Gunas and actions ; of imperfect knowledge and dull, them let not one with perfect knowledge unsettle

30 In Me all actions surrendering, with Chitta (intent) on the Adhyátma, expecting nothing and being devoid of "mine-ness", fight thou, of (thy) mental fever cured.

Through the Gunas of Prakriti actions are being performed, says Shri Krishna The Prakriti constitutes the body of the self The self thus indwells the Prakriti, but he is not Prakriti As indwelling it, he is the embodied being The indwelling self when he appropriates to himself, and considers as his essence, the individualization and form which his association with the Prakriti confers on him, speaks of himself as "I," and is then said to be affected with Ahamkāra (egoism) and deluded He identifies himself with the individualizing Prakriti In the functioning of the energizing Rajas Guna of Prakriti he sees himself as the actor In thus attributing to himself the actions which belong only to the Prakriti, the self is deluded The self deluded with "I-ness", therefore, says Shri Krishna, believes himself as the actor Such delusion points to the fact of one's association with Prakriti But such association does not mean that he should necessarily be deluded.

Thus the being in such association may or may not be deluded or

take himself as the actor, according as he identifies himself or not with the individualizing and energizing Prakṛiti which embodies him

One who knows himself as being distinct from the individualizing Prakṛiti is free from Ahamkāra or "I-ness". He knows himself as what he in essence is, independent of the Prakṛiti which has become associated with him, and thus does not attribute to himself the actions. These he knows as springing not from him but from the Prakṛiti which he is not.

The Guṇas (or what is the same thing, the Guṇa-imbued Prakṛiti) differentiate. Kaṁsa is the outcome of the Prakṛiti so differentiating as it plays. In these differentiations of Guṇas and Kaṁsa it is the Guṇas playing among the Guṇas. This the knower of the Essence or the Truth knows perfectly well. He does not, therefore, identify himself, the indweller, with the Prakṛiti he indwells. The Prakṛiti wherein obtain the differentiations of the Guṇas and Kaṁsa with the interplay of its Guṇas. Such a one with such knowledge does not attach himself to the Guṇas or to the actions which characterize Prakṛiti.

But there are others who identify the indwelling self with the Prakṛiti from which its body is built, and attribute to the former the Guṇas which belong to the latter. They thus are deluded, not knowing the essence of the self. Attached to the Sattva Guṇa of Prakṛiti they harbor Ahamkāra, and are affected with the sense of individualization and existence. Then appropriation of the Rajas Guṇa of Prakṛiti makes them attached to Kaṁsa. As allowing themselves to be influenced by the Tamas Guṇa, they have then knowledge and intelligence imperfect, limited and obscured, and their powers contracted, as opposed to the knower of the Essence, whose knowledge is perfect with his intelligence unobscured. The all-knowing, unattached to Kaṁsa and uninfluenced by the Guṇas of Prakṛiti, should not, says Śrī Kṛṣṇa, unsettle those of imperfect knowledge who are deluded and attached to Kaṁsa, i. e., as He said before (Ch. III, 26), should not unsettle them. Buddhi.

Śrī Kṛṣṇa means to convey to Arjuna that he should not identify himself with Prakṛiti which his self indwells. His are not the Guṇas nor Kaṁsas. He should thus not attach himself to, nor appropriate, the Kaṁsas which, therefore, he should neither advance nor avoid as he does when he abstains from fight. They mean only the interplay of the Guṇas, and there is no reason why he should interfere in their play. In abstaining he shows attachment to Kaṁsa, which he should not, and sets a bad example to others of imperfect knowledge who, now attached to Karma, might by his example be induced to abstain, which is not right. Their attachment to Karma is wrong, but their abstention will be equally so, if not more. This he should not encourage nor should he mislead others to it, much less should he abstain as he does.

Abstain, therefore, he should not in other words, actions he ought to allow. Should he act ? No He is only to rest intent on the underlying and indwelling Self, and disregard the Prakṛiti which forms his body. The Prakṛiti will be left to its course. The energizing Rajas will be allowed free play. Actions thus there will be, but he minds them not, whatever they be. This is what Shri Krishna means when He speaks of abandoning all actions to Him, with the mind fixed on the underlying Self, the Adhyātma. To whom are all these actions abandoned ? To Him from whom they originate and in whom they finally end and disappear, to Shri Krishna Himself, the Essence of every individualized existence. Thus intent on the Self, nothing he expects from actions which the energizing Rajas will generate. He does not even allow himself to be influenced by the idea of individualization which Prakṛiti confers on the self. He thus rids himself of all sense of "I-ness". Where there is no "I-ness", there cannot be any "mine-ness". Nothing, therefore, he calls "mine", his actions even included. So intent, he will be free from the agitation of the Rajas Guna. Thus, calm and serene himself, he should let his Prakṛiti have its course ; in other words cured of his mental fever, as Shri Krishna describes it, he should fight. Such an attitude is one of Buddhi Yoga or Karma Yoga which Shri Krishna recommends to Arjuna. It does not advise or preach action, but it discountenances abstention and preaches leaving Prakṛiti to itself with perfect unconcern as to its course.

ये मे मतमिदं नित्यमनुतिष्ठति मानवाः ।

श्रद्धावतोऽनसूयन्तो, मुच्यते तेऽपि कर्मभिः ॥३१॥

ये त्वेतदभ्यसूयन्तो, नाऽनुतिष्ठति मे मतम् ।

सर्वज्ञानविमूर्धास्तान्, विद्धि नष्टानचेतसः ॥३२॥

सदृशं चेष्टते स्वस्याः, प्रकृतेर्ज्ञानवानपि ।

प्रकृतिं याति भूतानि, निग्रहः किं करिष्यति ॥३३॥

इन्द्रियस्येन्द्रियस्यार्थे, रागद्वेषौ व्यवस्थितौ ।

तयोर्न वशमागच्छेत्, तौ ह्यस्य परिपथिनौ ॥३४॥

श्रेयान्स्वधर्मो विगुणः, परधर्मात्स्वनुष्ठितात् ।

स्वधर्मे निधनं श्रेयः, परधर्मो भयावहः ॥ ३५॥

31 The men who to this doctrine of Mine do ever conform, full of faith and free from cavilling, through actions even, they are released.

32. Who, however, cavilling, follow not this doctrine of

Mine, know them (as) deluded in all knowledge, senseless and given over to destruction.

33 Even a Jnāni acts according to his own Prakṛiti. Beings follow (their) Prakṛiti. What shall restraint avail ?

34 Affection and aversion of the sense abide in the object of the sense. Let none yield to these two. They are his adversaries.

35. Better one's own Dharma, though inferior in merit, than the Dharma of another well-discharged ; better death in (discharging) one's own Dharma, another's Dharma is full of danger.

This is His Doctrine, says Śrī Kṛishna As described in this chapter, it is that not by non-undertaking of actions can one attain to actionlessness, that none can even for a moment remain without action ; that everyone is helplessly driven to action by the Prakṛiti-born Guṇas ; that all restraint of the senses while thinking of their objects is worse than useless and wrong, that Karma Yoga with non-attachment where senses are not prevented from functioning, nor goaded to action, but are left to be controlled by the Manas of which they are the differentiations, is superior to the restraint of the senses, that allowing ordained actions to be performed is better than abstention or preventing action, or inaction, which defeats the very aim and purpose of one's incarnation, that actions for the sake of Yajna should be performed unattached, as they are never the cause of one's bondage, that Yajna was ordained and enjoined by the Lord of Creation Himself when He evolved the Universe, and on Yajna only depends its propagation and progress and the welfare of all beings, that one's partaking of only the remains of Yajna attaches him to no sin, but on the other hand frees him from all sins, that engaged in Yajna, one always contributes and conforms to universal harmony, and failing therein and delighting in the senses, he commits sin and lives in vain, that apart from his well-being and interest, one is called to action in the interest of the Universe as a whole, that it is not that the unwise only act and that the wise should not act, but it is only that the former act from selfish attachment while the latter do in the interest of the Universe at large, that it is Prakṛiti that generates actions and that the self deluded with "I-ness" only poses as an actor, that the knower of the Truth, thinking that actions are only the interplay of the Guṇas, is not attached to them ; that it is only the deluded ones that are attached to action, and that what is necessary is not inaction or abstention which misleads the unwise, but intentness on the underlying Self with perfect unconcern for the Prakṛiti which is

left to itself and will generate actions, while the being rests free from all "mine-ness", expecting nothing from the resulting actions }

This is, in brief, the Doctrine laid down by Śrī Kṛṣṇa. It does not disallow or encourage action, but it condemns abstention or inaction. Arjuna abstained and the revelation of the Gītā became necessary. But if one did not abstain, actions there will be, because there will be nothing to stay the play of the energizing Rajas. Let them be, is the substance of the Doctrine which Śrī Kṛṣṇa preaches. What is wrong is attachment to action and not actions in themselves. He Himself unwearyingly acts, says Śrī Kṛṣṇa, and still does nothing wrong, on the contrary. He helps all. Let not one be attached to action, and let him, at the same time, not abstain from action in other words encourage inaction.

This is what Śrī Kṛṣṇa advises Arjuna when He recommends to him the fight which, as He Himself said, has come to him unsought. He who follows this Doctrine of His becomes free even through actions, says He. In other words, be the actions what they may, they come not in the way of his liberation ; if anything, they are the means to it. This is Karma Yoga.

But whoever follows it should do it constantly, with perfect faith and uncavilling. When one follows it constantly, under no circumstance nor at any time does he turn towards Prakṛiti which is left to itself. The faith gives him firmness in his attitude of unconcern towards the causing Prakṛiti and of intentness on the indwelling Self beyond. And the faith to be real precludes all cavilling. Whoever follows it, and in the way recommended, becomes free, actions notwithstanding. Actions if they do anything at all, help him to freedom rather than hinder him.

Śrī Kṛṣṇa next speaks of those who do not conform to this Doctrine of His, to the Karma Yoga, as He calls it. Be it noted, that He speaks of those who not only do not follow it but also cavil at it. This excludes those who are attached to action and objectivity and are deluded. That they do not follow it, goes without saying. They are the creatures of selfish and sensual comforts, who never think of Karma Yoga or even look beyond their own objective self. Objectivity is all that engrosses them, and therein they seek their happiness. But there are others whom objectivity has ceased to interest and who wish to realize the subjectivity. They are convinced that objectivity is transient, and even so is all happiness that it can offer. That the three-Guna-imbued Prakṛiti is responsible for all objectivity and therefore it requires to be overcome and controlled to realize the subjectivity beyond. They know that the Prakṛiti courses towards objectivity and that the actions which it generates equally lead a being to objectivity which, they are convinced, is their interest to avoid. They will have nothing to do with objectivity and therefore with actions

which lead to it. It is the subjectivity that they seek and actions do not and can never lead to it. So far they are perfectly right. But they are aware of the objectivity they wish to avoid, and of their individual self which seeks subjectivity. To the objectivity they wish not to be driven. Actions lead to it. They want nothing which actions can lead to, or which the senses can sense. They will not have actions if they can help it. They will not let their senses function, and thus will avoid being driven to objectivity. They will try to curb their senses, renounce, as they call it, actions which are the bane of their existence and in the way of what they seek, Karma. The very word and the idea of it is obnoxious to them. What have they to do with Karma which leads to objectivity, say they? They will have none of it. Karma Yoga which recommends action is not for them. These are those that cavil at Karma Yoga and will have none of it. They will not follow Shri Krishna's Doctrine of Karma Yoga. The very idea that Karma Yoga which recommends action can lead one to actionlessness (Shl 1), or to the Supreme (Shl 19) or to liberation seems to them preposterous and ridiculous nonsense. In subjectivity is Jñāna, objectivity conceals it. Actions leading to objectivity cannot help one to Jñāna which he seeks in subjectivity. From this they conclude that actions they will not have, nor Karma Yoga which recommends or allows them. These seekers of Jñāna cavil at Shri Krishna's Doctrine and discard it as of no use to them. In the conviction that Prakṛti is the cause of a being's bondage and his misery, that the Truth they seek is beyond it, that actions are the outcome of Prakṛti which is not their essence that they in essence are That which rests beyond Prakṛti the Reality that has nothing to do with action - in this conviction of their reason lies the Jñāna with which they justify their so-called renunciation of action which, they say, they will not perform. The Reality is actionless and if they are That why should they act? they who are the Reality, and know that actions are not for them but for those only who are attached to objectivity and are ignorant of what they in essence are? On the strength of the Jñāna which, they think they have attained they who are still individualized discard actions, and therefore the Karma Yoga which recommends them. No actions they will perform and then Prakṛti which generates them they will conquer and subdue. How? By not letting it generate actions which are not for them and therefore they will not have.

To such individuals Shri Krishna refers as cavilling at His Doctrine and not following it. Jñāna is opposed to action and therefore they conclude that Karma Yoga which allows actions cannot but be inconsistent with Jñāna. They think they have Jñāna and therefore they ought not to have action, and therefore Karma Yoga. They may pride on their so-called Jñāna, on the strength of which they discard Karma Yoga. But Shri

Krishna says that those who discard this Doctrine of His are deluded, and have not the Jnána they speak so much of. They think that they know their self as it in essence is, but Shri Krishna says that in discarding Karma Yoga they only prove their self having been destroyed or lost. Instead of being of pure Chitta, they have their Chitta or intelligence obscured, and are thus, if anything, without it, i.e., senseless, ignorant. Thus not to follow Karma Yoga is to be deluded in Jnána, destroyed in self, and devoid of intelligence, as Shri Krishna expresses it. What is the attitude of one who discards Karma Yoga, and thus does not follow Shri Krishna's Doctrine and cavils at it on the strength of his being a Jnáni, as he calls himself? If he is unattached to actions, Karma Yoga strongly recommends it, nay, it is the very essence of Karma Yoga which Shri Krishna reveals as His Doctrine. If attached to actions, he cannot be a Jnáni. Therefore, he must be unattached to them. So far Karma Yoga need not be in his way. Shall he perform actions? No, because he wants nothing in the objectivity which they can secure to him. Karma Yoga too does not enjoin that a being shall *perform* actions. Here too Karma Yoga should go with the Jnáni. Shall he abstain from or prevent action? If no, Karma Yoga recommends the very same thing. If yes, why? Because they lead to objectivity, it may be said, and there is no reason why he should allow any action when he has no concern in the objectivity. Here he does not follow Shri Krishna's Doctrine, and parts company with Karma Yoga which He recommends to Arjuna. Abstention from action means not allowing action which would have shown itself but for such abstention, and performing an action means undertaking one which would not have shown itself but for one's undertaking it. A Jnáni will not perform or undertake any action, but why should he abstain from any? The very act itself betrays his being influenced by duality and sense of distinction. He recognizes himself as the individualized self that he is. He is imbued with the sense of "I-ness," and betrays concern in the course of the energizing Prakṛiti. The real Self beyond the Prakṛiti cannot, will not, and ought not to, have any concern for the Prakṛiti with its three Gunas. He is devoid of all sense of "I-ness" which the Prakṛiti confers on the self. Himself beyond Prakṛiti, he ought neither to favor nor foil the functioning of its Rajas Guna. Whoever abstains, therefore, is imbued with the sense of "I-ness" and concerns himself with the energizing Prakṛiti. It is he as the "I" that abstains, and his he calls the actions which he tries to avoid or prevent. He knows not the self as it in essence is, but as the "I" which the Prakṛiti makes it appear. He appropriates to himself the individualization which the Prakṛiti confers and the actions which it generates, and speaks of himself as "I," and of actions, which he tries to prevent, as his. The Prakṛiti deludes his knowledge, destroys his self and deprives him of his intelligence.

A real Jnāni is one who has freed himself from all influence of Prakṛiti and rests beyond it, recognizes no individualization and is thus free from all sense of "I-ness". He rests beyond all actions which the energizing Prakṛiti might and will generate, and is thus not in a position to abstain or prevent them. But such non-abstention is the very thing which the Karma Yoga recommends. Prakṛiti, wherever it be, will generate actions, whether one needs them or not, and not to abstain means to allow them, whatever they be. There will be actions but it will not be he that performs or determines them. If a real Jnāni too do not abstain, where does his attitude differ from that of a Karma Yogi, so far as allowing actions is concerned? One resting in Jnāna, or being a Jnāni, does not thus mean that he shall abstain from actions, or that he cannot follow Karma Yoga consistently with his attitude of Jnāna. Nay more, that and that only will and must be his attitude, or he will be lacking in Jnāna, however much he may speak of it.

Let one be a Jnāni. That does not mean that his association with Prakṛiti has ceased, though cease it will with the exhaustion of his Prārabdha. While the association lasts, he will appear individualized, though himself not imbued with the sense of "I-ness". He will equally appear energized and acting by the functioning of the Rajas Guna which still continues in association with him. He no more acts than he is imbued with "I-ness". From one's being a Jnāni, it does not follow that his energizing Prakṛiti will cease functioning. In so functioning it seems to energize the Jnāni who feels not its least agitation, while appearing to be going and behaving with the coursing Prakṛiti.

Every individualized being, Jnāni even included, goes with his Prakṛiti which will have its course. The universal energy requires that it shall be so. Any attempt to abstain or establish inaction is nothing short of putting oneself in opposition to the whole universal energy. What shall restraint avail, therefore says Śrī Kṛishna? Not to restrain the energizing Prakṛiti means non-abstention, the very thing which Śrī Kṛishna recommends in Karma Yoga and which no real Jnāni ever thinks of disregarding while made to behave and act as his Prakṛiti determines that he shall. Thus a real Jnāni will be always following Śrī Kṛishna's Doctrine.

The essence of Karma Yoga is to let the Prakṛiti have its course with perfect unconcern. The Jnāni ought to do nothing less. The Prakṛiti thus having its course differentiates and meets with harmony as also disharmony from the objectivity to which it tends and wherein it functions.

The differentiations are the senses what they encounter as they play towards and in the objectivity are the objects of the senses. The harmony and disharmony are of the senses. The harmony develops attraction

or affection (Rāga) of the senses towards and in the objects which harmonize with them. The Rāga is *of* the senses, but *in* the objects which produce harmony. The same way disharmony develops repulsion or hatred (Dvesha). This too is *of* the senses and *in* the disharmonizing objects. The harmony and disharmony, in this Universe of conflicting selfishness, there will be, as surely as there will be the course of Prakriti itself. What is necessary for the self is not to yield to or be influenced by or appropriate these harmonies and disharmonies. They are at the bottom of all attempts at abstention and interference in the ordained course of Prakriti. They tempt the self towards objectivity. They vitiate the attitude of the Karma Yogi as also of the Jñāni. Let not the self yield to them. These the Rāga and the Dvesha are verily his enemies as endangering his well-being and luring him to misery and bondage.

Thus, be one following this Doctrine of Shri Krishna or be he a Jñāni, his Prakriti he shall leave to its course, and action he shall allow, because every being is driven by Prakriti and restraint is of no avail. He shall not, further, allow himself to be influenced by affection and hatred, i. e., by the harmonies and disharmonies which are of the senses and felt for the objects which produce them. Thus, action every being shall do, and Rāga and Dvesha he shall discard. These and not actions are his enemies. What actions, then, shall a being perform? Swadharma, says Shri Krishna. A being's Swadharma is the tendency of his incarnation impulse, of the mould of Prakriti that has become associated with him as his Prātibdha. Whatever action it generates is the being's own Dharma and that is what he ought to do. That is the purpose and intention of his incarnation, and allowing it, he will be always contributing to universal harmony. Swadharma, therefore, a being shall follow. It matters not what that Swadharma may be. Be it high or low, it is sufficient that it is his Swadharma, and the being does no wrong in following it, because it means leaving Prakriti to its course, whatever it be.

Swadharma, even if it be low, is better than following the Dharma of another, however well the execution, and even though it may be high. The latter always means not following or allowing what has been ordained in the moulding of his incarnation impulse, and diverting it to something for which it had not been intended. It means interference in the course of one's Prakriti, and thus defeating the purpose of his incarnation and disturbing universal harmony. It means one's concern for the course of his Prakriti and exposes him to danger, misery and bondage. Even meeting death in sticking to one's Swadharma is better, says Shri Krishna, than the Dharma of another which is full of danger. Death means cessation of any one incarnation. If met with in following Swadharma, what does it mean? Only that that incarnation has ended, but while it lasted

the being had formed no new bondage for future and had only reduced, be it ever so little, the bondage which confined him. This is certainly better than following the Dharma of another wherein a being prevents the reduction of the bondage he already has and contracts new attachments to bind him in future, not to mention the fact that in Swadharma he has the help of the whole universal energy to which he conforms, while in Paradharma (Dharma of another) he works in opposition to that energy against which he cannot expect to have any chance of success.

Arjuna's abstention, i. e. holding back his Prakriti from having its course, is inconsistent with Karma Yoga, is not what a Jnani would do, and is not his Swadharma. In no way can he defend it. It means one thing only, and that is that he is attached to Prakriti and is concerned in its course, and in its harmonies and disharmonies as it plays towards objectivity, the very thing which he ought to avoid if he wishes to be free and happy.

॥ अर्जुन उवाच ॥

अथ केन प्रयुक्तोऽयं, पापं चरति दूष्यः ।

अनिच्छन्नपि वाप्येयं, वेदादिव नियोजितः ॥ ३६ ॥

Arjuna said :

36. Then, by whom driven, this Purusha to sin goes, unwilling indeed. O Vārshneya, as if by force constrained ?

Helplessly is driven to action every being by the Prakriti-born Gunas (Shl 5), and restraint is of no avail (Shl 33). Swadharma is better than Paradharma (Shl 35) This is what Shri Krishna Himself said. The actions that one's Prakriti, left to itself will generate are those ordained for the being. They constitute his Swadharma. Swadharma thus requires no extra effort on the being's part. And still beings do commit sin and fail in their Swadharma. What drives a being to sin, asks Arjuna ? It cannot be his Prakriti which ever tends to his Swadharma. It cannot be that a being would willingly prefer sin to Swadharma.

Shri Krishna says that Arjuna would be committing sin in abstaining from fight. Now sin is the very thing he wishes most of all to avoid. He does not drive his Prakriti to sin. If his Prakriti will drive him to anything, it will be only to Swadharma. He abstains it is true, but restraint is of no avail and if his Prakriti will assert itself, it will only drive him to Swadharma which is not sin. He will not drive his Prakriti to sin, and his Prakriti, even if it assert itself, will not lead him to sin. What, asks Arjuna, is there that will thus force him to sin against his will ? He abstains because he does not wish his Prakriti driven to sin which he sees in its course. He thus on his part tries to avoid sin. His Prakriti will be

ever tending to conform to his Swadharma. Nothing in the objectivity will tempt him to drive his Prakriti, because nothing there he desires. What is there, if anything, asks Arjuna, that will force him to sin against his will? Arjuna's question proceeds from his not realizing that in his very attitude of abstention there is something to which he yields and which makes his very abstention sinful. What that something is Shri Krishna reveals in His reply, and by that only is every being driven to sin willingly or unwillingly.

॥ श्रीभगवानुवाच ॥

काम एष क्रोध एष, रजोगुणसमुद्भवः ।

महारानो महापाप्मा, विद्वेनमिह वैरिणम् ॥ ३७ ॥

धूमेनाव्रियते वह्निर्यथाऽऽदर्शो मलेन च ।

यथोत्पेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३८ ॥

आवृतं ज्ञानमेतेन, ज्ञानिनो नित्यवैरिणा ।

कामरूपेण कौतेय, दुष्पूरेणानलेन च ॥ ३९ ॥

The Blessed Lord said .

37. It is desire (Kāma), it is anger (Krodha), begotten of Rajas Guna, all-consuming, all-polluting ; know thou this here (in this world) as the foe.

38. As by smoke is enveloped fire, as a mirror by dirt, as by amnion is enveloped the foetus, so by it (Kāma) is enveloped this (the Universe).

39. Enveloped is Jnāna by this, the Jnāni's constant enemy, in the form of desire (Kāma), O Kaunteya, insatiable and aflame.

It is Kāma, it is Krodha, says Shri Krishna, that drives one to sin. Krodha presupposes the presence of Kāma and is its progeny. This Kāma or Krodha springs from the Rajas Guna of Prakriti. Its coursing tendency towards objectivity is the very essence of Kāma, and whoever betrays any the least concern for the energizing Rajas of his Prakriti, is said to harbor this Kāma.

The energizing Rajas, while it helps evolution, is at the same time the destroyer of what it evolves. It is this energizing Rajas which destroys the forms and beings which it moulds itself into. This destruction means the energizing Rajas liberating itself from the Tamas which confined and moulded it. The being, with form thus destroyed, is reduced to the energizing Rajas of which he or it was a mould. Every being it thus

reduces to itself and hence Shri Krishna calls Káma, of which it is the very essence, as the great consumer or devourer. It is to the beings what Agni is to the grosser elements which it consumes and devours. It is all-polluting, as being the root of all sin, says Shri Krishna. It is the source of the being's bondage and misery. It only drives the being to sin. It only is the being's enemy here in this Universe.

Arjuna wishes to avoid sin and abstains. Why does he abstain? Because his energizing Prakṛiti in its course threatens destruction to some whom he wishes to continue and live. In thus wishing the continuance of something which his energizing Prakṛiti encounters and threatens with destruction he yields to Káma. He may not wish their continuance, but, at the same time, he may not like to have any hand in their destruction. This will justify his not driving his Prakṛiti but not his abstention or diverting it from its course. The energizing Rajas or Káma builds forms as well as destroys them. It consumes all it once contributes to build. Why should Arjuna have any concern for what it builds or consumes and destroys? And if he has not, why should he interfere in its functioning? But Arjuna abstains and therein betrays his concern in its functioning. He is influenced by Káma. Unless he drives his Prakṛiti or feels any concern for its functioning, it is not he that has any hand in what it effects, or desires it to effect anything. In abstaining, as he does, he desires it not to effect something, and therein betrays concern for what it effects. He here yields to Káma in allowing himself to be influenced by the course of the energizing Rajas of his Prakṛiti. He will have certainly no hand in the destruction which it threatens and from which he tries to draw it back; but that does not the less show him to be influenced by Káma. He would not let his Prakṛiti have its course, and therein fails in his Swadharma. In abstention he is not passive, but actually sets up a force in opposition to the course of his energizing Prakṛiti. He acts. Why? Only that his Prakṛiti may not effect what it threatens, and he may have his desire or Káma fulfilled. He acts to serve and satisfy his own self. Does he act in conformity with the universal harmony, or aid the universal energy? It seems not. Because had it been so, the universal energy would not have occasioned the fight which has come to him unsought, and thus he would not have been under the necessity of abstaining. He thus in abstaining would be committing sin and that impelled by Káma. But restraint is of no avail, says Shri Krishna. The energizing Rajas of his Prakṛiti backed by the universal energy which sooner or later resents all such impediments, will assert itself and he will have to let it go. But the actions it will then generate will not be what they would have been had he not abstained, but those that the universal energy will determine in view of the opposing and discordant force set up by himself. They will thus be not

exactly his Swadhaima. In his Swadhaima thus he would fail, and in avoiding the destruction he fears, he may not succeed.

Thus Káma drives one to sin, dooms him to bondage and misery, and tempts one away from his Swadhaima. This Káma, says Shri Krishna, is the being's enemy here.

The Káma, which is essentially the energizing Rajas Guna of Prakriti, begins with the first and subtlest manifestation, and its range extends to the grossest objectivity. It envelops thus the whole manifested Universe which is its field of action. So long as a being is in the Universe, i. e., continues individualized and is in association with Prakriti, he is in the domain of Káma which surrounds him. The energizing Rajas or Káma presents various grades of grossness from the subtlest manifestation to the grossest physical objectivity. Starting from Sattva, it first presents itself as Buddhi which is essentially Rájasic. Further on towards objectivity, it becomes moulded into Manas where Tamas becomes first manifested. From Manas it courses as the senses and thus comes in touch with the objectivity which forms the extreme range of its play. These Buddhi, Manas and the senses Shri Krishna describes as the seats of Káma.

As Buddhi, Manas or the senses, or as the energizing Prakriti playing in them, Káma envelops the existence centralized in Sattva. The agitating Buddhi enveloping and agitating the centralized existence, Shri Krishna illustrates as smoke enveloping fire. The smoke continues emerging from the fire which it leaves. The brighter the fire, finer and more transparent grows the smoke, and faster it leaves the fire from which it emerges, till the fire is all aglow and perfectly smokeless. So behaves the Buddhi with the centralized existence. It is coursing from it. It agitates it and gives it, more or less, confused appearance. It is the Samskára of the being coursing as Vásanás. They leave the self as smoke does fire, and the purer the self, i. e., less attached to the individualizing Prakriti from which the smoking Vásanás proceed, the finer, subtler and more intensely vibrating the Buddhi, till all agitation ceases and there appears only the glorious Self all round. Such Káma a being meets with in the Path of Karma Yoga, when he sets his foot beyond the extreme range of his Manas and enters into the formless region of Buddhi. It here presents itself in the form of the various Siddhis which often tempt and fascinate the Yogi.

Next comes Káma as manifesting and playing in Manas. This Shri Krishna compares to dirt clouding and covering a mirror. It ranges from a fine film to a more or less deep layer, affecting the transparency of the mirror. The mirror is the Sáttvic Antahkarana, perfectly transparent, wherein rests centralized the being's self. The Tamas developed at the

Manas forms the film It does not of itself leave the mirror as smoke does the fire, but requires to be rubbed off This rubbing off consists in the being's sacrificing his " I-ness " Through the Manas the " I " can no more realize the self centralized in Sattva than can a being see his reflection in a mirror through the film of dirt which covers it and mars its transparency The Káma, as here obtaining, comes in the way of the Mumukshu who has removed himself from everything objective to his own individual self or " I " It is Káma that makes him cling to his " I ". It is this Káma that makes Arjuna abstain as he does.

The Káma further shows itself as manifesting in the senses which start from the Manas and bring the " I " in touch with the objectivity. Here the real self becomes entirely lost to view and looks quite different. Shri Krishna compares it to the membrane enveloping and covering entirely from view the foetus within This Káma drives the being to objectivity. It tempts him to be selfish and sinful All his knowledge is deluded. It makes him a slave to his senses and attached to actions, and draws him to objectivity

Thus, in one form or another Káma envelops the whole Universe. Whoever yields to it is forcibly driven to sin It dislodges the being from the central Sattva and according to its degree of grossness agitates and confuses, clouds and covers or destroys his knowledge, till he loses himself in the gross objectivity with which he identifies himself It covers and obscures Jnána, and is thus, as Shri Krishna says, a constant foe of the Jnáni. It is the all-consuming fire and equally insatiable The more one yields to it and meets its demands, the more it asks and stronger it grows It overpowers the Sattva which disappears in it, and evolves forms which it then destroys. It thus subjects the beings who yield to its influence to a succession of never-ending births and deaths.

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।

एतैर्विमोहयत्येष, ज्ञानमावृत्य देहिनम् ॥ ४० ॥

तस्मात्त्वमिन्द्रियाण्यादौ, नियम्य भरतर्षभ ।

पाप्मानं प्रजहि ह्येनं, ज्ञानविज्ञाननाशनम् ॥ ४१ ॥

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः पर मनः ।

मनस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ४२ ॥

॥ एवं बुद्धेः परं बुद्ध्वा, संस्तभ्यात्मानमात्मना ।

जहि शत्रु महाबाहो, कामरूप दुरासदम् ॥ ४३ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्याया योगशास्त्रे श्रीकृष्णार्जुनसंवादे कर्मयोगो

नाम तृतीयोऽध्यायः ॥ ३ ॥

40. The senses, the Manas, the Buddhi, are said to be its seat ; by these it bewilders the Dweller in the body, enveloping knowledge

41. Therefore, after having first controlled the senses, O Best of the Bharatas, do thou verily, slay this thing of sin, (this) destroyer of Jnána and Vijnána.

42. Beyond are said to be the senses, beyond the senses is Manas, beyond Manas, however, is Buddhi, but what is beyond Buddhi is He (the indweller)

43. Thus knowing (Him) beyond Buddhi and well steadying the self by the Self, slay thou the enemy, O Mighty-armed, in the form of Káma, difficult to overcome.

Thus in the Upanishats of the glorious Bhagavad Gítá, the science of the Eternal, the scripture of Yoga, the dialogue between Shri Kúshna and Arjuna, the third discourse entitled The Karma Yoga.

The senses, the Manas and the Buddhi are as already explained the seats of Káma, as including the entire range of the course of the energizing Rajas. These more or less affect the Jnána centralized in Sattva, causing confusion, obscuration and disappearance in the objectivity, and delude the indweller who becomes attached to Káma which plays therein.

Arjuna abstains. Therein he commits sin, says Shri Kúshna. He wishes to avoid sin. He does not drive his Prakriti to sin. What then forces him to sin ? It is Káma which does it, and his abstention proceeds from his yielding to Káma though he thinks he abstains to avoid sin. To the objectivity, he thinks, he is not attached and still by his abstention he shows that in the functioning of his senses he is concerned. He abstains because he wants to prevent what his Prakriti threatens to effect in its functioning towards objectivity. In this concern he betrays his subjection to Káma which forces him to the sin of abstention.

From this Káma it is his interest to be free, and he must begin with his senses, the lowermost seat of Káma. He will have then to be free from his Manas and his Buddhi, and then only he will have shaken off the yoke of Káma, the source of every sin and evil, the destroyer of Jnána and Vijnána.

Beyond the objectivity which they sense and towards which they function, are the senses. Beyond the senses is the Manas which heads them. Beyond the Manas is the Buddhi which becomes moulded into the Manas. And what is even beyond the Buddhi is He, the Self. Let

Arjuna is to fix himself in this self-beyond his Buddha. Let him settle and steady himself when there is control in Sattva and not allow himself to be influenced or disturbed by the energizing Rajas or Kama playing in Buddha even much less by the same playing in the Manas or the senses. In other words, let him not have the least concern in the functioning of his energizing Prakriti. This done, he will have overpowered his enemy, the Kama. To him it has ceased to be Kama which is thus said to be slain. This is the only way to slay Kama which is unconquerable otherwise. Stop it by force he cannot but leave it he can to play itself out and subside. The more it is restrained the greater the strength which it puts forth. Arjuna abstains through his concern for his senses functioning towards objectivity. But even apart from any such concern, such abstention and forcible control of Kama is of no avail in slaying it. There is but one way only, and that is to settle oneself in the self centralized in Sattva beyond the Buddha and thus leave the energizing Prakriti to itself and allow actions which it may generate. This is what Shri Krishna recommends to Arjuna and this attitude He calls Karma Yoga.

CHAPTER IV.
THE YAJNA VIBHÁGA YOGA
OR
THE YOGA OF YAJNAS.

॥ श्री भगवानुवाच ॥

इमं विवस्वते योगं, प्रोक्तवानहमव्ययम् ।
विवस्वान्मनवे प्राह, मनुर्दिक्षाकवेऽब्रवीत् ॥ १ ॥
एवं परपराप्राप्तमिमं राजर्षयो विदुः ।
स कालेनेह महता, योगो नष्टः परंतप ॥ २ ॥
स एवायं मया तेऽद्य, योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति, रहस्यं ह्येतदुत्तमम् ॥ ३ ॥

The Blessed Lord said .

1. This imperishable Yoga to Vivaswat I declared ; Vivaswat imparted it to Manu ; Manu to Ikshwáku told it.
- 2 Thus handed down the line, thus the Rájarshtis (Royal Sages) knew. That Yoga by great lapse of time here decayed, O Parantapa.
3. This same ancient Yoga by Me to-day has been to thee declared, for thou art My devotee and friend. This (is) the supreme Secret

The Yoga He revealed to Ajuna is imperishable, says Shri Krishna. It continues Kalpa after Kalpa It is being promulgated with the evolution of the Universe It is immemorial as the Universe itself. Like the Universe it has no beginning in the past and will have no end in the infinite future In the present Manvantara Ajuna is not its first recipient It was revealed by Himself, says Shri Krishna, to Vivaswat, the father of the Manu of the present Manvantara. Vivaswat, lit, the Sun, is the luminous self, the first manifestation with which this Manvantara began He is the Central Sun with his individualizing Prakriti. The mould of the Prakriti contains within itself the potentialities and powers that will regulate and rule the Universe during this Manvantara This mould is what has been heard by Vivaswat Herein Vivaswat, to speak metaphorically, is told what he shall do. It is the Karma Yoga which has

been imparted to him and which he shall and does regularly follow throughout the Manvantara Vivaswat, the Central Sun, that rises as individualized existence and is the source of life and light and powers of the Universe, is but a spark from the Ocean of Light which is Śhri Kṛishna Himself centralized and clad in the glory of His Divine Māyā, the Parā Prakṛiti, as He calls it later on (Ch VII, Shl 5). From and through Him, it was ordained what mould of the individualizing Prakṛiti Vivaswat should have, how the Universe which Vivaswat was to rule and regulate should proceed. This is Śhri Kṛishna's declaring the Karma Yoga to Vivaswat. And He did tell him what He now tells Arjuna, viz., to let the Prakṛiti have its course and thus help the evolution of the Universe, himself remaining unconcerned and centralized in his luminous self all the while.

Letting the Prakṛiti have its play, from Vivaswat streamed forth the energizing Rajas as Buddhi till it became moulded into the Manas with the rise of the subtlest objective "I," symbolized by Manu, the son of Vivaswat. Manu took his clue from Vivaswat who, through the energizing Rajas vibrating and coursing as Buddhi, imparted to him the Karma Yoga which had been by him received from Śhri Kṛishna Himself. Conformably to the impulse received through Buddhi by the Manu, the Manas which moulded the latter differentiated into the senses which became moulded into the personality, symbolized by Ikshwāku. Ikshwāku thus took his clue from the Manu and had thus the Karma Yoga in turn imparted to him. Ikshwāku lets the senses, Manu, the Buddhi or Vāsānā, and Vivaswat, the subtlest Samskāra, function as ordained, and therein they all conform to the Karma Yoga imparted to them. The Yoga, thus handed down the line, the Rājāishis knew, says Śhri Kṛishna. The Rājāishis were beings who had conquered and shaken off from themselves the influence of the Tamas, and thus allowed fullest and freest play to their Rajas which nothing could daunt. They also allowed their Rajas to play only in conformity with the universal harmony and were thus following Karma Yoga.

As the evolution proceeded grossness supervened, and the being got enmeshed into the Tamas. He could not see beyond the objectivity with which he concerned himself. Such was the being who, with the evolution of Manas in him, emerged from the animal. He sought only his selfish and immediate harmony. Instead of letting his incarnation impulse go its ordained course, he selfishly disturbed it in his attempt to secure the harmony and avoid the disharmony which it met with in the objectivity. Herein began the departure from Yoga which had descended in direct line to Ikshwāku. The great lapse of time that intervened between the being losing his touch with the Manasic matter in his descent towards the

gross mineral and his ascent again through the mineral, vegetable and animal planes, till with the dawning of Manas he becomes a man, this great lapse of time, says Śrī Kṛṣṇa, destroyed the Yoga that had descended as far as Ikshváku. This great interval necessarily results in the effacement of all the influences of Yoga in the human being newly emerged from the animal nature. He is attracted more towards the animal nature through and from which he has evolved and with which he is in touch than with the higher Mánasic plane with which he has lost all touch by the great lapse of time in the course of his evolution so far. He faces the objectivity and remains turned away from the subjectivity.

In the human being, thus freshly evolved, it is no longer the senses regulated by the Buddhi-guided Manas in accordance with his Samskáras, in other words, to speak metaphorically, it is no longer Ikshváku that determines how the being shall act, but it is the being who in his delusion tries to determine how his senses shall function. Such a being becomes attached to objectivity where only he seeks harmony and happiness. This attachment or concern for the objectivity turns him away from Yoga. The Manas and the senses that ought to have conformed to his incarnation impulse, he tries to mould in accordance with the passing objectivity to the harmony of which he has, for the time being, become attached. Though apparently master of his senses and his thoughts, he is virtually a slave to his senses and his sense-ruled Manas, because in every thing he does and thinks, he is ruled by his senses only which play in the objectivity and bind him to it. He becomes lost in the objectivity, the master of his senses in name, but really then slave. The senses serve but to enslave him. In his selfish attachment to objectivity, he remains fallen from Yoga which has become lost to him by great lapse of time. Blinded by the objectivity and there seeking harmony for his personal self, he at every step, in whatever he does, defeats the purpose of his incarnation impulse which he unconsciously hinders and never helps. It is selfishness, the outcome of his attachment to Tamas, that makes the being unheed the path of Yoga and give himself up to objectivity. The blind Dhritarashtra of the Mahábhárata symbolizes the extremely selfish personal self devoted to objectivity and fallen quite low from Yoga which becomes quite lost, as Śrī Kṛṣṇa expresses it. Here is humanity sunk to its lowest depth. It then tastes the bitter fruits of its attachment to objectivity and turns its eye upward towards subjectivity. This turning upward corresponds to the rise of Pándu. It is the experience of misery in the objectivity whence happiness was expected, that makes the being turn away from it. It is still, however, the selfish self that so turns away. It means only the bitter lesson which the being has begun to learn as the consequence of his departure from Yoga. It is still not a return to the

path of Yoga, though it will lead to it. The self leaves one objectivity after another as he learns to realize the bitterness of which it is the source, till he is cured of all attachment for everything objective to his own self. To the Path of Yoga still he has not returned. The harmony and disharmony of his senses playing in the objectivity still influence him. He is loathe to let his senses have their ordained play. To speak metaphorically, he would not let Ikshwáku impart to him the Yoga which the latter had received from Manu. That is the reason why Arjuna abstains, as he does, from fight, and unheeds the prompting of Ikshwáku, wherein he, in his ignorance, sees sin. Much less will he let the Manu in him have his own way, and least of all Vivaswat of whom his Tamas-bound self is not even able to form a conception. The self, so far advanced and feeling no attachment for objectivity, expects the happiness he seeks, in the non-functioning of his energizing Prakṛiti rather than in its being left to function towards objectivity. Not him, therefore, can Vivaswat, his luminous self with his incarnation impulse, or Manu with his Manas, or Ikshwáku with his personality moulded by his senses, induce to follow the Yoga which enjoins the functioning of his energizing Prakṛiti by letting it have its ordained course. One imbued with the sense of "I," they cannot reconcile to Yoga, neither can they instruct him. Impart the Yoga they do, but his Tamas-bound self fails to hear them. Shri Krishna only can instruct him and impart to him the Yoga which neither Ikshwáku nor Manu nor Vivaswat can. The reason is that the individual self, the "I," has the bitter experience of misery and sin in the objectivity towards which the senses tend and of which the Manas can think. He thus wants the Manas to calm down and the senses to cease functioning rather than to let them have their fullest and freest play as the Yoga which they would recommend requires. He thus will not hear them. Vivaswat is even beyond his conception, as he cannot think of his existence without and beyond his "I-ness", Vivaswat, therefore, he cannot hear. But of the existence of Shri Krishna as the Supreme Perfection beyond and other than his limited "I" he can form some conception. On Him he can be intent and to Him he can surrender his self. And what is the result? Why, unmindful of his self in his devotion to Shri Krishna, he lets the Prakṛiti individualizing him have its course. It goes its ordained course and the self will be following the Path of Yoga, and it is Shri Krishna only who instructs him in, and sets him on, the Path. And that Yoga, says Shri Krishna, is the same ancient one which Vivaswat had from Himself and which had been in succession handed down to Manu and Ikshwáku. Why does Shri Krishna impart it to Arjuna in preference to any one else? Because he is His Bhakta and associate, says He. As His Bhakta, Arjuna must be intent on and exclusively devoted to Him. To be so devoted and intent, he

must be oblivious of his own individualized self, and, therefore necessarily, of the Prakṛiti which individualizes him. The self thus ceasing to concern himself with his Prakṛiti in his devotion to Śhṛī Kṛishna is essentially non-distinct from Him in nature and therefore He calls him His associate which he is and continues to be till his association with Prakṛiti or his individualization lasts.

The Yoga revealed to Arjuna is the Mystery of mysteries, says Śhṛī Kṛishna, and the very essence of all instruction and knowledge.

It is always Śhṛī Kṛishna that puts the Mumukshu on the Path and reveals to him the Yoga. Once on the Path, it is Vivaswat that guides and helps him along the Path. To speak metaphorically, when the "I" by Śhṛī Kṛishna's help sets his foot on the Path of Yoga, Vivaswat takes him up and imparts Yoga to the self who had begun with departing from Yoga and ends with returning to it, full of experience which, though bitter, helps him to perfection and wisdom and final liberation.

॥ अर्जुन उवाच ॥

अपरं भवतो जन्म, परं जन्म विवस्वतः ।

कथमेतद्विजानीयां, त्वमादौ प्रोक्तवानिति ॥ ४ ॥

॥ श्री भगवानुवाच ॥

बहूनि मे व्यतीतानि, जन्मानि तव चार्जुन ।

तान्यहं वेद सर्वाणि, न त्वं वेत्थ परंतप ॥ ५ ॥

अजोऽपि सन्नव्ययात्मा, भूतानामीश्वरोऽपि सन् ।

प्रकृतिं स्वामधिष्ठाय, संभवाम्यात्ममायया ॥ ६ ॥

यदा यदा हि धर्मस्य, ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य, तदाऽऽत्मानं सृजाम्यहम् ॥ ७ ॥

परित्राणाय साधूनां, विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय, संभवामि युगे युगे ॥ ८ ॥

Arjuna said -

4. Later Thy birth, earlier the birth of Vivaswat ; how then should I understand that Thou declaredst it in the beginning ?

The Blessed Lord said

5. Many births of Mine, as also thine, have passed away, O Arjuna. I know them all, thou knowest them not, O Parantapa.

6. Even though Unborn, the Imperishable Atmá (Self)

and also the Lord of beings, underlying My Prakṛiti I become manifest by My own Māyā

7. Whenever there is decay of Dharma, O Bhārata, and ascendancy of Adharma, then I manifest Myself

8 For the protection of the righteous and the destruction of the evil-doers, for the establishment of Dharma, I become manifest Yuga after Yuga

The Yoga may have been imparted and de-cended from Vivasvat to Ikshvāku in regular succession till it became lost by great lapse of time. Against this Arjuna can have nothing to say. But that Śhrī Kṛishna who now addresses him and is his contemporary should have imparted this Yoga to Vivasvat who flourished in the distant past is something which passes his understanding and hence his question.

Many have been His births says Śhrī Kṛishna and many have been Arjuna's too. This is not the first time that they have been on this Earth. But there is this difference, that while he is conscious of them all, Arjuna knows none of them except the present one. The continuity of consciousness throughout His many births and its break in Arjuna at every birth, make all the difference. The continuity of consciousness extends Śhrī Kṛishna's existence to all His births without any break. The break in the continuity of consciousness limits Arjuna's existence to a single birth. Not that he really ceases to exist but he has not the memory of his existence in the past.

Śhrī Kṛishna in Ch II Shl. 12, denied break of existence to any being. It is only the being himself who from loss of memory of the past limits his existence to a single incarnation. Arjuna does the same. He cannot take his memory in the past beyond his present birth and in the future beyond his death, in other words, beyond the continuance of a certain mould of Prakṛiti, in his association with which is his birth and in his dissociation from which is his death. To him his existence begins with his so-called birth and ends with his so-called death. Such, however, is not the case with Śhrī Kṛishna whose memory is not confined within the range of any mould of Prakṛiti, but extends beyond it in the past as also in the future. What is birth and beginning of existence to a being like Arjuna, is only a certain manifestation of the Eternal Existence to Śhrī Kṛishna. He, therefore, as much existed when Vivasvat flourished as when Arjuna knows and sees Him in His present manifestation. And to Vivasvat He imparted this Yoga as much as He now does to Arjuna and will do to someone else in future.

Śhrī Kṛishna speaks of His many births. To avoid Arjuna's being

misled by His words, He explains to him the nature of what He calls His births. Birth to an ordinary being conveys the idea of the beginning of existence because such a being dates his existence from his birth. Śrī Kṛṣṇa has no such beginning of existence and is therefore unborn. A being, again, attributes change to himself which culminates in what he calls his death and the cessation of his existence. Śrī Kṛṣṇa, however, knows no change nor death because the consciousness of existence never leaves Him. He is thus the Self, Unborn and Ever-existent. He is, again, the Lord of beings and was not less so in Vivasvat's time than He is now.

In the birth of a being it is the Prakṛiti that moulds him and rules his destiny. The being by his past attachment contributes to the mould, it is true, but the same mould binds him and limits his powers and intelligence. Śrī Kṛṣṇa, however, becomes manifested by His own Māyā which moulds itself, and He presides over the Prakṛiti which He rules. The Prakṛiti does not bind Him nor does it limit His power and intelligence. Through His Prakṛiti He rules all beings as their Lord. His rule consists in advancing the course of evolution, and His Prakṛiti is the Universal Energy that effects it. But besides being the Lord of the Universe and presiding over His Prakṛiti, He descends, at times, to the planes below and makes His appearance in the midst of humanity. As one of such appearances He is Arjuna's contemporary. This appearance Arjuna mistakes for His birth and fails to comprehend His existence prior to it when He could have imparted this Yoga to Vivasvat.

Śrī Kṛṣṇa tells Arjuna that He rests as the Lord of beings presiding over His Prakṛiti. The Universe therefore is never without Him.

He evolves the Universe with imparting Yoga to Vivasvat which is handed down to Manu and Ikshvāku. It is, however, in the very scheme and design of the Universe that grossness shall supervene and that the energy shall break through that grossness and take its upward turn towards subjectivity. In the supervening grossness the Yoga becomes lost and the being attaches himself to objectivity. Why, it may be asked, is the evolution so designed that it shall begin with Yoga, that the Yoga shall then be lost, and that the being shall then have it restored to him?

The Prakṛiti which Śrī Kṛṣṇa underlies, presides over and pervades, is the aggregate of the Samskāras of the whole Universe. Every point therein, of which there is an infinity, is a being in potentiality and has the capacity to develop into the perfection of Existence, Intelligence and Bliss, which is Śrī Kṛṣṇa Himself. From a mere centre or point of existence, more or less unconscious and imbedded in the three-Guna-imbued Prakṛiti, it has to realize its identity with and develop into Śrī Kṛṣṇa Himself who is all Intelligence and Bliss. This is the purpose of

evolution which enables every being to acquire for himself the highest ideal. It is the being himself that has to fight out his battles and acquire experience and accomplish his well-being. None shall accomplish it for him, not even Shri Krishna Himself. He himself has to work for it with his whole heart. Shri Krishna with His evolutionary energy will help and guide him, but as for fighting his way out he shall have to do it himself. There will be temptations and resistance hampering his progress in this world of selfishness and conflict and he has himself to overcome them. None shall do it for him. Then only, he will be strong in himself, then only, it will be himself that will have acquired perfection, fully conscious of his own strength and nature. This is the purpose of evolution and in his incarnations are the beings opportunities to effect this.

The course of evolution proceeds from subtle to gross and back again from gross to subtle. The first half determines the development of matter of various grades of grossness—matter which involves and informs the self. The second half incens the self gradually emerging and evolving from the engrossing matter and thus being endowed with a freer play of energy or a higher state of consciousness.

In every human being that is incarnated, the first half is pre-natal, the second half is post-natal. The first half is the capital powers and intelligence he comes supplied with, in the second half are his opportunities for its investment and use. It is in the second half that the inert dead mineral becomes developed into the inanimate and growing vegetable, the latter into the sensing animal and this into the self-conscious man. From the mineral to the first germinating of man, the evolutionary course itself determines the development, the being putting forth no self-conscious will in its selfishness. From the first germinating of the self-conscious and self-willed man begins selfish interference in the course of evolution. Evolved as man the being thus acquires the power to mar or make his further progress according as he interferes and disturbs or not the universal harmony by his selfish attachment or unconcern respectively for the objectivity.

The self-conscious man thus recently evolved knows nothing but objectivity and is ruled by his senses playing in and sensing that objectivity where he tries to court harmony and avoid disharmony. The selfish man attached to objectivity more or less interferes with the evolutionary course. In proportion to the impediment offered the evolutionary course is deviated from its original tendency, is not what it ought to have been, and is therefore Adharma. So long as the evolutionary course can advance, be it ever so little in spite of all obstruction, the Dharma is still in excess of Adharma, and the universal energy manifesting with Ishwara is sufficient to make the evolution go on. When, however, the

selfishness and attachment to objectivity in their intensity threaten complete stoppage of the evolutionary course at any point, the Dharma will have disappeared and Adharma only will be reigning supreme. What happens? The universal energy, completely impeded in its course, is strained till it reaches the breaking-point. Strained to the extreme, the ever-driving energy breaks through the point where the obstruction is greatest and complete. This energy, manifesting at the seat of obstruction and breaking through it, is the Self of Śrī Kṛṣṇa coming down to objectivity as an Avatāra. And this happens whenever and wherever Dharma is on decay and disappears, and Adharma predominates and exceeds Dharma.

In thus re-establishing the evolutionary course, the Avatāra helps the righteous who are not attached to objectivity but whose progress had been more or less barred by the overwhelming selfishness and attachment of humanity at large. The Avatāra breaks through every point where the evolution is threatened with a stand-still. The evil-doers are the beings who in their selfish attachment contribute to such stoppage, and these are destroyed, says Śrī Kṛṣṇa. The Avatāra thus has for its object help to the righteous, destruction to the evil-doer and the wicked, and re-establishment of Dharma, and for this does He come down and manifest Himself Yuga after Yuga, says Śrī Kṛṣṇa. Avatāra is thus an extra energy called forth by the threatened stoppage of the evolutionary course. This is the nature and essence of Śrī Kṛṣṇa's birth as Avatāra, and such is His action and the part He plays in the evolution of the Universe.

He Himself presiding over His Prakṛiti manifests as the Lord of beings. Evolution shall start, grossness shall supervene threatening stoppage. Avatāra will come down to remove obstruction and re-establish the course. It is useless to ask why does Ishwara, in the first place allow Adharma to get the mastery, which makes the subsequent correcting Avatāra necessary? Can He not in His omniscience and all-powerfulness avoid such contingency? Ishwara can do everything but will not do anything of the sort. The scheme of evolution is not for the functioning of Ishwara. It is for the growth, development and perfecting of the Prakṛiti-bound and ignorant soul or Jīva that the evolution is designed. It is not for Ishwara to act in, but for the making of the limited Jīvas into Ishwara. Ishwara does not desire that the Jīva shall be in leading-strings for ever, but rather wants that every Jīva shall himself acquire experience and attain to perfection. While watching the Jīva with constant care and tenderness, as a loving parent does a twaddling child just learning to walk, Ishwara allows a stumble here and a shake there that he may grow steady and strong, and allows some pain which brings experience and prefers it to painless inexperience.

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जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देह पुनर्जन्म, नैति मामेति सोऽर्जुन ॥ ९ ॥

9. My birth and action divine, who thus knows in essence, leaving (his) body, to rebirth he comes not , to Me comes he, O Arjuna

Divine, says Shri Krishna are His birth and action Form He assumes and energy He exhibits but He never identifies Himself with, or allows Himself to be influenced by, the obscuring Tamas which veils the Divinity in other beings To Tamas He descends and informs Himself, but it is to break through the Tamas which clogs the evolutionary wheel Non-identification with Tamas makes birth and action divine, identification makes them human To realize the Divinity of Shri Krishna who appears in form, is to realize what He in essence is beyond the form He presents It is the realization of the existence independent of the form It is the very thing which the Mumukshu most needs when, called upon to sacrifice his ' I-ness ' and unable to conceive of his existence beyond the individualizing form, he is bewildered and sinks into despair Realization of the divine birth of Shri Krishna will open his eyes to the fact of existence independent of form, and extricate him from the meshes of Tamas

As with birth so with action Uninfluenced by the Tamas, it too becomes divine Such an attitude Shri Krishna portrays in Ch III, Shl 22-24 where He describes Himself as acting unweariedly Such an attitude assumed by a human being, not yet selfless, constitutes Karma Yoga It contemplates perfect unconcern for the Tamas Guna of Prakriti To realize the divine nature of Shri Krishna's birth and action and know them in essence, is to understand what birth really is and what action ought to be The limiting Tamas and the energizing Rajas form not the being's essence Then mere presence is no bar to his perfection and freedom Present they are in what Shri Krishna calls His birth and action, birth repeated Yuga after Yuga, and action without being wearied and still He is ever perfection itself and ever free Birth to overcome the clogging Tamas and action to help on the evolutionary course this is the key to the evolution of the never-ending succession of Universes, one after another, with no beginning in time What Shri Krishna's birth and action as Avatara are to the Universe as a whole, an individual's are to his incarnation Let the birth overcome the clogging Tamas and action help the evolution towards subjectivity This done, the being's incarnation will have accomplished its purpose to the full, and his will be the attitude of Karma Yoga He will be unfolding the divinity in him. His birth and

action, as he more and more develops the attitude, will be nearer the divine, till his once limited and individualized self expands into the infinite selflessness which is Shri Krishna Himself with His divine birth and action. Such a being, says Shri Krishna, on his leaving the body which limits and confines him, knows no rebirth but attains to Him, i. e., becomes one with Him. His not having rebirth means only that he no more has the bondage of his body, that there is no Prārabdha calling out for fruition or fulfilment. In the Supreme Perfection to which he attains what are Shri Krishna's birth and action will be equally his. Properly and strictly speaking, in his identity and oneness with Shri Krishna Himself, there remains no longer the individual 'he', and there is only Shri Krishna with His divine birth and action.

This is and ought to be every being's goal. The attitude of Karma Yoga is what leads to it. Karma Yoga which allows actions by letting the energizing Prakṛiti have its ordained course and thus conform to and help the harmony of the evolutionary course.

Shall Arjuna abstain while Shri Krishna unweariedly and ever acts? By his very abstention he perpetuates his bondage and thwarts his progress to the goal. Shri Krishna ever acting, as He says, is ever free. Arjuna's abstention from action will bind him because it is virtually action with attachment. Shri Krishna's action binds Him not, because virtually He is actionless.

वैतरागभयक्रोधा मन्मथा मामुपाश्रिता ।

बहवो ज्ञानतपसा, पूता मद्भावमागता ॥ १० ॥

10 Freed from affection, fear, anger, with Manas devoted to Me, in Me seeking refuge, many, by Jñāna Tapa purified, have entered into My Bhāva (Being)

To Him goes he, said Shri Krishna, who knows in essence His divine birth and action. Many have thus entered His Being through what He styles Jñāna Tapa. He characterizes them as devoid of attachment, fear and anger wholly absorbed in Him and in Him refuted.

Non-attachment and absence of fear and anger point to one's having ceased feeling concern for objectivity, its harmonies and disharmonies. There is not a harmony in the objectivity which he seeks not a disharmony which he shrinks from, avoids or resents. The limiting and form-giving Tamas and the energizing and differentiating Rajas have ceased to influence him. Individualized and in association with his three-Guna-imbued Prakṛiti, he rests in Sattva, unconcerned for and unheeding, the course the energizing Rajas goes, the harmonies and disharmonies it engenders and encounters and the objective forms it assumes and meets with. His is the self

centralized in Sattva and feeling no concern for the Rajas or the Tamas. He is a Sthitadhī. Such is the self that is devoid of attachment fear and anger.

The two other characteristics, viz., wholly absorbed in Him and in Him refuged, which Shri Krishna mentions refer to the state of the selfless Sthitaprajña. In the former, there is no recognition of even the individualized existence centred in Sattva, in the latter such existence is dedicated to Shri Krishna in whom only it is said to be seeking refuge. Whatever the attitude the self is equally surrendered to Shri Krishna in whom it rests absorbed or refuged.

Such an attitude Shri Krishna characterizes as Jñāna Tapa. It is the state of Jñāna undifferentiated and unagitated by Rajas, and unlimited and unobscured by Tamas. Such a state constitutes Tapa because it ensures the perfection and purity of the self by letting the individualizing mould of Prakṛiti dissolve itself. With the mould dissolved, the once individualized self becomes Shri Krishna Himself or as He expresses it, enters into His Being.

This is the very attitude which Shri Krishna recommends to Arjuna in Karma Yoga as portrayed in Ch. III, and his abstention from fight is the very reverse of it. Non-attachment to objectivity with perfect unconcern for harmonies and disharmonies is the very essence of Karma Yoga which requires that the being shall let the Prakṛiti have its course and thus generate actions. That is why Shri Krishna condemns Arjuna's abstention and recommends action which has come to him unsought. That is why he recommends actions which are ordained (III, 8), and which are only for the sake of Yajña (III, 9), and never forgets to add that for none of them he shall have any attachment (III, 7, 9, 19, 25, 30). In view of such perfect unconcern for harmonies and disharmonies, there cannot possibly be any feeling like Rāga or fear or anger, and a Karma Yogi is evidently free from them all. While recommending the same Karma Yoga to Arjuna, Shri Krishna distinctly tells him (III, 30) to have his Chitta intent on the Adhyātma, i.e., on the Self underlying his own individualized self, and to dedicate all actions to Himself, and to be free from all 'mine-ness'. What is this but surrendering his self to Him only and in Him only resting refuged? He forgets even his "I-ness", the subtlest individualized existence, and rests satisfied in the Self beyond (III, 17). This Self is Shri Krishna Himself beyond all Prakṛiti, and in Him, in his intentness, he loses and forgets himself or becomes absorbed. Centred in Sattva, he is all Jñāna, undifferentiated and unobscured. His Prakṛiti he leaves to itself and thus ensures the removal of the impurity which has become associated with him in the form of the mould of Prakṛiti individualizing him and giving him a separated existence, though he, in his intentness on the Beyond, not so much

as even heeds it What is this but Jnána Tapa through which many, says Shri Krishna, have entered into His Being, i e., have attained to liberation ?

Every characteristic mentioned in this Shloka obtains in Karma Yoga as portrayed by Shri Krishna in Chapter III Absorption in and intentness on Him, and being refuged in Him, make it identical with Bhakti Yoga, and its being Jnána Tapa establishes its identity with Jnána Yoga or Sánkhyá, the identity to which Shri Krishna Himself refers later on (V, 5)

ये यथा मां प्रपद्यते, तांस्तथैव भजाम्यहम् ।

मम वर्त्मानुवर्तन्ते, मनुष्याः पार्थ सर्वशः ॥ ११ ॥

11. Whoever, in what manner soever, are devoted to Me, to them in that very manner I become devoted. My Path men follow from every side, O Pártha.

In the last Shloka Shri Krishna spoke of one's getting himself absorbed in Him and taking refuge in Him One may overcome attachment for objectivity and thus be devoid of Rága, lea and anger But how can he rest intent on and refuged in Shri Krishna of whom he cannot even form a conception? Is His Grace then denied to Him? No, says Shri Krishna What is all-important and essential is the surrendering of self. His self surrendered, whatever the ideal of Shri Krishna he may have formed in that form He is drawn to him The devotee worships and surrenders himself to Him, no matter what his ideal and He is devoted to His devotee Whoever surrenders his self to Him, His Path only he follows Others, not so devoted and selfishly inclined to objectivity, only try to leave His Path, but they are forced back to His Path with suffering for their pains The righteous, He ever helps, the wicked He forces back from his evil path. The former feels His Grace, to the latter it comes as chastisement, opposition and disappointment The former surrenders his self, the latter is self-conceited and self-sufficient, and that makes all the difference, though there is not a being but must conform to His Path

कांक्षन्तः कर्मणां सिद्धिं, यजत इह देवताः ।

क्षिप्रं हि मातुषे लोके, सिद्धिर्भवति कर्मजा ॥ १२ ॥

चातुर्वर्ण्यं मया सृष्टं, गुणकर्मविभागशः ।

तस्य कर्तारमपि मां, विद्ध्यकर्तारमव्ययम् ॥ १३ ॥

न मां कर्माणि लिपन्ति, न मे कर्मफले स्पृहा ।

इति मां योऽभिजानाति, कर्मभिर्न स बध्यते ॥ १४ ॥

एव ज्ञात्वा कृतं कर्म, पूर्वैरपि मुमुक्षुभिः ।

कुरु कर्मैव तस्मात्त्व, पूर्वैः पूर्वतरं कृतम् ॥ १९ ॥ .

12 Those desiring success in action worship here (on this Earth) the gods , speedily, indeed, in the world of men, is attained success born of action

13. The four-fold Varna (class or caste, lit color) by Me has been created in accordance with the differentiation of Gunas and actions Though Myself its author, know Me as the unchangeable non-actor

14 Not Me actions do affect, neither have I concern for the fruit of action. Thus Me whoever knows, by actions he is not bound.

15. Having known thus, actions have been performed, even in the past, by Mumukshus , action, therefore, do thou perform, as was done before by those that preceded thee

Shri Krishna in the last Shloka spoke of those who are devoted to Him, no matter in what form, and thus surrender themselves to Him They feel not the least concern for any objectivity, nor for action which leads to it, and therefore none for the course of the energizing Prakriti, its harmonies and disharmonies They have no desire for success in action, because they want nothing which action can accomplish Whether any action succeeds or fails, they are equally indifferent Such is the attitude of one who is intent on Shri Krishna and rests refuged in Him, who is devoted to Him, who rests balanced in Buddhi Yoga or Karma Yoga, and who is engaged in Jnāna Tapa or Jnāna Yoga

Such a one surrenders his own self to Shri Krishna But there are others who desire success in action These, says Shri Krishna, are devoted to or worship one or other of the gods on the plane of manifestation Such a worship demands sacrifice and self-denial There is, however, sacrifice *for* the self and not *of* the self. Attachment for the objective self, the " I ", characterizes humanity A human being will sacrifice anything to minister to his self Such a sacrifice is easy for a human being, because it is human Every human being does it according to his light But to sacrifice one's own self is something more than human, and is therefore far more difficult for a human being For humanity, therefore, says Shri Krishna, action-born Siddhi i e , success in action, is speedily attainable A human being can attain it without ceasing to be human, but nothing he sacrifices touches his own self whose interest only he advances One even with such success or perfection in action is within the range of

Piākṛiti which is the source and seat of every action. However high his position, how much soever expanded his self, however extensive his powers, he is not beyond the Guṇas. The three Guṇas of Piākṛiti with the functioning of the energizing Rājas, give rise to four chief natures or Vānas, one or other of which will characterize the being who seeks attainment of perfection in action. He may have the Sattva Guṇa predominating in his nature. His actions will be perfectly unselfish and he will be in sympathy with all. Strong and sympathetic, he will be gentleness itself, forbearing and forgiving. Such a nature and such actions characterize the Sāttvic being whose Varna is Brāhmaṇa.

A human being may have his Sattva dominated over by the Rājas. He will brook no opposition to his energy and power. He will be daunted by none. Come what may, stop he will not, nor turn back nor be diverted. Such a nature and such actions characterize the Kṣatriya Varna which is Sāttvic-Rājasic.

When the Tamas dominates over the Rājas and veils the Sattva, the being is attached to some form. There is Rājas which he would fain develop, but not at the sacrifice of form. Therein he differs from the Kṣatriya who tolerates no limit of form to his Rājas. Such is the Vaiśhya nature or Varna which is Rājasic-Tāmasic. Vaiśhya is constructive, Kṣatriya is destructive.

Lastly when the dominating Tamas overpowers the Rājas, the being has his powers limited in the extreme. He is averse to all progress which means sacrifice of the Tamas which rules him. Such is the Shudra nature or Varna.

Brāhmaṇa, Kṣatriya, Vaiśhya and Shudra, are the four natures or Vānas which characterize humanity. They have their respective actions. A being seeking perfection in action has his ideal of some Varna and that is perfected in his attaining perfection in action. Beyond the Varna he does not go and his own self he perfects but does not sacrifice. Such a one, desiring perfection in action, worships some god that answers, and helps him to his ideal of perfection. He is within the range of the three-Guṇa-imbued Piākṛiti. Such a being, even in his perfection, is chained to Piākṛiti and is action-bound, and so is the god he is devoted to.

Not so he who surrenders himself to Śrī Kṛṣṇa who is beyond the Guṇas, beyond action, beyond the four-fold Vānas into which the different Guṇas and actions are classified. Beyond them Himself, by Him are the Vānas evolved, says Śrī Kṛṣṇa, in accordance with the differentiations of Guṇas and actions. It is He that makes their evolution possible, and hence He calls Himself their creator or author. But Himself beyond Piākṛiti and therefore beyond all action which has its source in the

energizing Rajas Guna. He is to be known as non-actor and unchangeable. As presiding over Prakriti which but for Him would not have existence even, He is so to say the generator of Prakriti as also of every being whom Prakriti generates. Such an attitude of what may be called non-acting actor obtains in the Karma Yoga revealed by Shri Krishna to Arjuna. Shri Krishna thus might be said to be following to perfection the Yoga He reveals and recommends to Arjuna. It is what He describes later on (Shl 18) as inaction in action and action in inaction.

He is beyond the reach of actions which therefore touch Him not. Objectivity only is the sphere of action. Therein only are its fruits. Objectivity, be it ever so high, is never without the limiting Prakriti. It therefore, cannot present perfection nor can any fruit of action which does not go beyond objectivity. Shri Krishna the Supreme Subjectivity who is perfection itself, whose mere *amsha* (portion fraction) represents even the most extensive objectivity cannot possibly have any interest or longing in the fruit of any action, i. e., in whatever the energizing Prakriti may lead to.

Shri Krishna the non-acting author, the creator of the Universe with the four-fold Varnas, uninfluenced by actions and unconcerned in their fruits, is evidently beyond all Prakriti. To so know Him is to rest intent on what obtains beyond Prakriti and turn away from every objectivity. Whoever so knows Him cannot have any desire for success or perfection in action, because such perfection which is action-born is perfection only when viewed from the stand-point of objectivity. From the stand-point of subjectivity, it is imperfection. One who is intent on the subjectivity cannot desire it. He worships only Shri Krishna and not some god. His Prakriti left to its course will generate actions. He heeds them not, nor feels any concern for their fruits. His therefore actions fail to bind.

Shloka 14 advises Bhakti admits knowledge and does not deny Karma. Karma indicates the presence of Prakriti. Knowledge and Bhakti point to one's being intent beyond Prakriti. Such intentness does not negative association with Prakriti; if anything it proves its existence and points only to the being's non-attachment and non-identification with the Prakriti which is left to its course. And that is why Shri Krishna in Shl 15 speaks of Mumukshus with such knowledge being engaged in actions. Actions in themselves will not be in one's way in attaining to the goal. Nay more their non-undertaking by abstention as Arjuna does will keep him off from the goal. Let, therefore Arjuna say Shri Krishna not abstain and let him act as others had done before him in the past. In Shl 15 Shri Krishna allows knowledge, advises Karma and recognizes Arjuna as a Mumukshu.

किं कर्म किमकर्मेति, कवयोऽप्यत्र मोहिताः ।

तत्ते कर्म प्रवक्ष्यामि, यज्ज्ञात्वा गोक्षयसेऽशुभात् ॥ १६ ॥

वर्मणो ह्यपि बोद्धव्य, बोद्धव्य च विकर्मणः ।

अकर्मणश्च बोद्धव्य, गहना कर्मणो गति ॥ १७ ॥

कर्मण्यकर्म य पर्येदकर्मणि च कर्म य ।

स बुद्धिमान्मनुष्येषु, स युक्त कृत्स्नकर्मकृत् ॥ १८ ॥

{ यस्य सर्वे समारम्भाः, कामसकल्पवर्जिता ।

{ ज्ञानाग्निदग्धकर्माण, तमाहुः पाडित बुधाः ॥ १९ ॥

{ त्यक्त्वा कर्मफलासंगं, नित्यतृप्तो निराश्रयः ।

{ कर्मण्यभिप्रवृत्तोऽपि, नैव किंचित् करोति सः ॥ २० ॥

{ निराशीर्यतचित्तात्मा, त्यक्तसर्वपरिग्रहः ।

{ शरीर केवलं कर्म, कुर्वन्नाप्नोति किल्बिषम् ॥ २१ ॥

{ यदृच्छीलभसतुष्टो, द्वद्धातीतो विमत्सरः ।

{ समः सिद्धावसिद्धौ च, कृत्वाऽपि न निबध्यते ॥ २२ ॥

{ गतसंगस्य युक्तस्य, ज्ञानावस्थितचेतसः ।

{ यज्ञायाचरत' कर्म, समग्र प्रविलीयते ॥ २३ ॥

16 "What is action (Karma) what inaction (Akarma)?"
Even the wise are herein deluded (peplexed) That Karma to thee
I shall declare, having known which thou shalt be free from evil.

17 Moreover, from (the stand-point of) Karma verily, it
(Karma) is to be understood, and it is to be understood from
the (stand-point of) Vikarma (improper action), and from
(the stand point of) Akarma (inaction) it is to be understood.
Mysterious is the working of Karma.

18 Who sees inaction in action, and action in inaction, he
among men is (spiritually) wise, he, the harmonized, and he has
performed all actions

19 Whose undertakings are all devoid of impulse of desire
(Kāma), him, of actions singed by the fire of knowledge, the
wise call a Panthita.

20. Having abandoned attachment to the fruit of action,
ever content, independent, even though engaged in action, he,
verily, is not doing anything

21. Expecting nothing, the self, with Chitta controlled, who has abandoned all his possessions, (even) performing action which is purely bodily he is not polluted by sin.

22. Satisfied with whatever cometh unsought, free from the pairs of opposites, without envy, balanced in success and failure, even though acting he is not bound.

23. Of one in whom attachment is dead, who is free, whose Chitta is established in knowledge, and who acts for the sake of Yajna, all action dissolves away.

To Arjuna who abstains from action Shri Krishna recommends action Arjuna shows his aversion to action wherein he sees sin, and which he thinks, he avoids by his abstention which he mistakes for inaction Shri Krishna gives him to understand that his conduct proves his ignorance of what is action and what is inaction. But there is nothing uncommon in his ignorance about them They delude even the wise

In his abstention Arjuna is led away by his delusion and ignorance of what is action (Karma) and Shri Krishna, therefore, undertakes to explain to him its real nature that he may be free from the evil into which he betrays himself in his delusion and ignorance

Inticute and inscrutable says Shri Krishna, is the working of Karma. It is necessary to understand it from the stand-points of Karma (action), Vikarma (improper action) and Akarma (inaction) All the three are worth knowing, since not till then will Arjuna realize the propriety and justice of Shri Krishna's recommending him Karma Yoga or non-abstention from action One can understand the necessity of knowing the nature of Karma which is demanded of him, as also of Vikarma which he ought to guard himself against But where, it may be asked, is the necessity of knowing Akarma, when it is Karma that is recommended to him ? Shri Krishna anticipates such question and proceeds to say that he only is wise among men, he balanced, and he only will have accomplished all Karma, who sees inaction in action and action in inaction

Inaction is commonly taken to mean absence or non-performance of action. But according to Shri Krishna action and inaction go together. One does not necessarily negative the other There is inaction in action and action in inaction, and this has to be realized

A being is the self in association with the Prakriti he indwells. The Prakriti through its Rajas Guna generates actions. If the indwelling self remains passive and abstains from any interference, in other words, if he rests in inaction, there will be nothing to prevent actions being generated by the Prakriti having its inevitable play In action thus is the proof of the self's inaction, and conversely, in the self's inaction actions there shall certainly be.

Here is Arjuna who abstains He is averse to action He holds back his Prakṛiti from having its play His is not inaction There is Karma which is not purely of the Prakṛiti but his as well, inasmuch as he actively determines and interferes in the functioning of his Prakṛiti. It is what Shri Krishna styles Vikarma action or Karma which would not have been but for his interference which is anything but inaction The self's inaction is consistent with Karma but never with Vikarma Action or Karma ever goes with Prakṛiti The self is in action or in inaction according as he appropriates or not the Karma which the Prakṛiti generates. Interference in the course of Prakṛiti vitiates Karma into Vikarma and points invariably to the self's being in action Karma with non-attachment and non-appropriation is Yoga and inaction or Akarma of the self Karma with attachment and appropriation is Dharma and Punya, but not Akarma of the self who will be still subject to birth and death Every Karma in Yoga will be Dharma and Punya, but one's Karma being Dharma and Punya does not necessarily prove him to be in Yoga Vikarma means interference besides attachment and appropriation It is sin with the self in action, and is the source of his bondage and birth

One who sees inaction in action and action in inaction, in other words, who rests in Yoga, does not allow himself to be influenced by the Tamas Guna of Prakṛiti and has thus his intelligence unobscured by it He, says Shri Krishna, is endowed with intelligence among men He does not equally allow himself to be influenced by the differentiating and agitating Rajas Guna He is balanced and harmonized and untroubled by agitation Resting in Sattva, he lets the Prakṛiti have its course and generate what actions it may Allowed its fullest and freest play, his Prakṛiti will generate every ordained action, and he will be said to have performed all actions for which his incarnation had been intended Such is a Sthitaprajña Such is he who rests in Yoga

Whatever his action generated by the energizing Prakṛiti, he has not the least concern for its course, its harmonies and disharmonies or its fruits The Rajas Guna determines the course Its agitation and play in and as Buddhi constitutes the essence of Samkalpa and Kāma. The initial agitation is Samkalpa which precedes Kāma as it tends to seek objectivity One who rests in Sattva, as does one in Yoga, and is intent on the Self beyond, lets his Prakṛiti play and generate actions, but he does not harbour Kāma nor even form Samkalpa It is no desire of his that actuates action, nor has he any thought or Samkalpa that there shall or shall not be any particular action All his actions, therefore says Shri Krishna, while being performed or rather allowed, are devoid of any Kāma or Samkalpa on his part He is intent beyond the Sattva where he rests and where burns the fire of Jñāna. The differentiating Rajas reduces

the fire of Jñāna, the obscuring Tamas suppresses or smothers it. He as the once selfish self attached to objectivity, had allowed the fire of Jñāna to be smothered by Tamas. When however, he draws himself away from the Tamas and the Rajas, he is said to have rekindled the fire of Jñāna. The fire which pervades every action of his which starts from where he rests in Sattva is not allowed to be reduced or smothered by the Rajas or the Tamas. Fire-parched are all his actions which like parched seeds never grow for him into any objectivity. Such a one the Sages call wise, says Śrī Kṛṣṇa. Here he is in the midst of actions with his Prakṛiti allowed its fullest play but it is the Prakṛiti that acts and not he. His is Akarma (inaction) in the midst of action (Karma), and it is in such attitude of inaction that there is fullest and freest Karma or action helped by no less a power than the universal energy itself.

When one feels not the least attachment or concern for the fruit of action, and has nothing in the objectivity which he longs to secure or avoid, but continues ever content, whatever the energizing Prakṛiti meets with, be it harmony or disharmony, when he relies on his own self and not on the Prakṛiti which embodies him, he cannot have any occasion to interfere in the course of his Prakṛiti. He will neither advance nor retard nor divert its course but leave it to go just as it might. Actions there must and will certainly be, and he will be seen engaged therein. But none of them is determined by him. He could not be more passive than he would have been had there been no action at all. He does nothing at all, says Śrī Kṛṣṇa even while appearing all round engaged in action. His is action in inaction and inaction in action. Such is the one centralized in Sattva in view of the agitation he may be recognizing with the idea of existence.

Then there may be one who expects nothing in the objectivity, whose Chitta never loses balance but ever remains controlled who has renounced everything objective to himself which he might be in possession of, in other words, who appropriates to himself no objectivity as 'mine', not even his body made up of the three-Gun-imbued Prakṛiti. To his body belong all actions or Karma. He initiates no action nor avoids any. He never takes upon himself to determine whether and what actions there shall or shall not be but only lets the embodying Prakṛiti function as it might and must. Of the body only are all his actions, says Śrī Kṛṣṇa. He, as only indwelling it appears as being engaged in action, but has no more hand in them than one seated in a railway carriage has in its motion which takes him on his journey. Thus even while engaged in Karma no sin attaches to him, says Śrī Kṛṣṇa. Such is the most unselfish self.

One may even enjoy or partake of what accrues to him unsought in the functioning of his Prakṛiti. But if he rests satisfied with whatever so comes whether it be harmony or disharmony, without being

drawn to the one or repelled by the other without betraying any liking for the one or dislike for the other, in other words, if he continue free from and beyond such pairs of opposites and devoid of the feeling of envy if his equanimity is not disturbed whether there be success or failure, if the one elates him not, nor the other throws him into despair---such a one evidently, never interferes in the functioning of his *Prakṛiti* because he is perfectly indifferent as to whether or how it functions. Even performing actions to which he is driven by his *Prakṛiti* and in which he recognizes his duty and the fulfilment of his destiny, he is not bound says *Śrī Kṛṣṇa*. Such is the one who lives for service to which only he is devoted body and soul.

It will be seen that in the four *Shlokas*, 19 to 22, *Śrī Kṛṣṇa* portrays the being's attitude of unconcern towards actions. Each *Shloka*, however, contemplates a different degree of development of the being. A being may rest intent on the self beyond his self centralized in *Sattva* beyond all *Kāma* and *Samkalpa* which he is said to have renounced and left behind. The highest seat of *Kāma* is *Buddhi*. This too he has passed and has not even a thought of the initial agitating *Samkalpa*. He is a *Guṇātita* (one beyond the *Guṇa*) with actions not absent, be it noted, but even one of them *Jñāna*-parched. Such is the *Sthitaprajna*, the highest *Yogi* not even aware of his existence as distinct from the Self on which he is intent. It is the state of *Nirvikalpa Samādhi* in the Supreme Unity. *Shloka* 19 contemplates such a state.

A being may be resting centralized in *Sattva* in view of and recognizing the initial agitation the *Samkalpa*, and even its tendency towards objectivity. But no *Samkalpa* he appropriates to himself, to no *Kāma* he yields. He rests as the perfect self, all-powerful. There is nothing he wants his *Prakṛiti* to do because in his position he is content. He is independent of his *Prakṛiti*. Its support he seeks not, nor needs. He is self-reliant. But that does not mean that his *Prakṛiti* will not have its course. That it shall have as fully as in the case of the *Sthitaprajna* portrayed in *Shl* 19 but unlike him he is aware of the actions in relation to him. Of him therefore *Śrī Kṛṣṇa* speaks as being even engaged in action and perfectly unconcerned in its fruits. Put it is the *Prakṛiti* that acts and not he. Such is the attitude portrayed in *Shl* 20. He is the *Kṣatriya* par excellence devoted to *Swadhṛma* as distinguished from the *Brahmana* with *Jñāna*-burnt *Kāma* portrayed in *Shl* 19. He heeds no form, no harmony holds him no disharmony daunts him. On, on, ever goes his *Prakṛiti*, himself resting in *Sattva* neither helping nor hindering it. Even while engaged in action he does nothing, says *Śrī Kṛṣṇa*. The portrait in *Shl* 19 answers to *Samvāda* that in *Shl* 20 to *Tyāga* as described in *Ch. XVIII, 2*. The *Sthitaprajna* of *Shl* 19 with actions *Jñāna*-parched,

and intent even beyond his Sattva is not at all aware of Káma-linked actions which he is said to have renounced. The same attitude characterizes Samnyása. Shloka 20 refers to the abandonment of all attachment to the fruits of actions and the very thing characterizes Tyága.

Shloka 19 speaks of a Yogi resting in Sattva but intent on the Self beyond and quite unaware of the energizing Rajas, Shloka 20 speaks of one resting in Sattva and aware, more or less, of the energizing Rajas, while quite unmindful of the Tamas.

Next, in Shloka 21 Shri Krishna speaks of one who is more or less aware of the Tamas and his individual self, though equally with the other two he rests in Sattva. He corresponds to the Vaishya Varna. He looks upon all action as pertaining to the body which he indwells. The embodying Prakṛiti he sees functioning. Centralized in the subjective Sattva, he expects nothing in the Tāmasic objectivity, nor allows his Chitta to be ruffled by the energetic and conflicting Rajas coursing towards it. As the one (Shl. 19) renounces action and the other (Shl. 20) renounces fruits of actions, he (Shl. 21) renounces all objectivity of which he may have been possessed, and expects nothing. The embodying Prakṛiti will have its course and will generate actions. In the functioning of his body he appears engaged in action. But in that functioning he has not the least concern. He acts because of his body which must act. Undisturbed in any way in its functioning, it will act only in conformity with the universal harmony. In speaking of such a one aware of the Tamas, Shri Krishna does not say that he does nothing even while engaged in action, but that performing actions which without exception pertain to the body he indwells, no sin attaches to him who expects nothing, has his Chitta controlled, and has renounced all objectivity, and is thus perfectly unselfish.

Next comes Shloka 22 which refers to a still lower stage of development, where a being, besides being aware of his individual self, recognizes what is objective to the same. Him Shri Krishna does not describe as not expecting anything or as having renounced all objectivity, but as being satisfied with whatever comes and only guarding himself against being influenced by the pairs of opposites and by the feeling of envy and remaining balanced in success and failure. With such an attitude, one cannot justify himself in initiating any action or in being driven by any desire for anything. He cannot rule his conduct as impelled by his likes or dislikes, because he cannot entertain any. He cannot harbour any envy. He shall not strive for success, nor will failure disappoint him. His Prakṛiti will be left to its course. It drives him to objectivity and impels him to act. Be there harmony or be there disharmony that comes to him, be there much of it or be there little, he resigns himself to whatever comes, be it weal or woe and while enjoying the one and bearing

patiently the other, he not even so much as strives for more of the one nor resents the other, nor envies others their better lot. He acts not for self but as guided and impelled by his Prakṛiti, and never allows himself to be selfishly troubled whether he meets with success or failure. Acting with such an attitude actions never bind him, says Śhī Kṛishna.

In all the four attitudes depicted in Shl. 19-22 one thing is common, and that is that the Prakṛiti is allowed its course without any interference on the part of the self under any circumstance whatever. The four attitudes Śhī Kṛishna summarizes in Shl. 23 where He respectively styles them association-minded (gatasanga), free (mukta), with Chitta resting in Jñāna, and Yajna-performing. None of these attitudes is unattended with Karma. But every Karma in each, after leaving the being whose Samskāra it forms, totally disappears in the universal energy, never to appear as the being's Samskāra. And why? Simply because it represents only the functioning of the energizing Prakṛiti, it is the Prārabdha of the being fulfilling its destiny and being exhausted, and the self remaining ever unconcerned generates no new Samskāra. This means the disappearance of all Karmas into the universal energy or, as Śhī Kṛishna expresses it, then passing into total subsidence (laya), so far as the individuality is concerned.

Arjuna, it will be remembered, abstains from fight. He holds back his Prakṛiti from its course. He believes it inaction (Akarma), but inaction it is not. It is Karma with the self in action, i.e., with the self selfishly determining what action there shall be instead of allowing the Prakṛiti to determine it as ordained. It is Vikarma (improper action), as every such action invariably is. It is not Karma in Akarma, in which the self remains perfectly passive and Prakṛiti is left to generate actions as ordained.

Arjuna's abstention shows that he is imbued with the sense of self or "I-ness", that he still feels concern for the course of the energizing Prakṛiti, its harmonies and disharmonies and what it effects, and that, though looking unselfish, he is not quite without concern for the objectivity which his courting Prakṛiti affects.

To Tamas Arjuna is still bound and for objectivity he still feels concern. Śhī Kṛishna in Ch. II, 45 recommends to him the state beyond the three Gunas as his final goal. The four epithets He there uses, viz. Nīrdwandwa (free from the pairs of opposites) &c, correspond to the four stages depicted in Shl. 19-22 beginning with the lowest (Shl. 22), and summarized in Shl. 23.

Nīrdwandwa in Ch. II, 45 answers to the attitude described in Shl. 22, and corresponds to what Śhī Kṛishna styles Yajna-performing in Shl. 23. Similarly ever Sattva-centred, Niyogakshema and Ātmavān,

in Ch II, 45, answer respectively to the attitudes described in Shlokas 21, 20 and 19 and correspond to the one with Chitta resting in Jnāna (Sattva is the seat of Jnana), to the free, and to the association-minded in Shl 23

Ch II, 48 corresponds to the attitude in Shl 22, as is clearly evident from the allusion in both to unconcern in success and failure. This again Shri Krishna calls the attitude of Yoga. It is recommended to Arjuna in view of his subtle attachment to objectivity and some tinge of selfishness still lurking within the apparently unselfish Arjuna. It recommends Karma (actions), but they will not bind him as Shri Krishna assures Arjuna in Shl 22.

Next, in Ch II, Shl 19, 50, Shri Krishna tells Arjuna to take refuge in Buddhi. This corresponds to the attitude in Shl 21. It is meant for Arjuna as imbued with the sense of "I-ness", as the objective individual self, and still clinging to some Tamas, though having drawn himself away from everything objective to himself. This too Shri Krishna characterizes as the attitude of Yoga (Ch II, 50).

Ch II, 51 alludes to the renouncing of the fruit of action and thus answers to the attitude in Shl 20 which recommends the same. It is the attitude which in Shl. 23 is mentioned as Mukta, and the same word appears in Ch II, 51.

Then comes Ch II, 53, the climax of Yoga which is portrayed here in Shl 19.

Arjuna can form an idea of the attitudes which have reference to the subtlest individual self and which are described here in Shl. 21, 22, and in Ch II, 49, 48. But the two others dealt with in Shl 19, 20, and in Ch II, Shl 53, 52, 51 are something beyond his comprehension, and hence his question in Ch II, 54 about Sthitaprajna and Sthitadhi which correspond to these attitudes.

Thus what Shri Krishna says in Shl. 19-23, is exactly what He described to Arjuna as Buddhi Yoga or Karma Yoga. Then begins Ch. III, wherein Arjuna is told what he shall do. It deals mainly of the attitudes described in Shl 21, 22, and which are suited to Arjuna who is still imbued with the sense of "I-ness" and is not yet quite without concern for objectivity. But a passing reference is made to the attitudes described in Shl 19, 20. Shri Krishna thus to Arjuna speaks of adopting Karma Yoga through his organs of action with the senses controlled by the Manas, recommends ordained action, hints at the purpose of his incarnation being fulfilled, and advises actions without attachment and for the sake of Yajna (Ch III Shl 7, 19). Herein He refers to the attitude described in Shl 22. In Ch III, 17-19 He refers to the attitude which corresponds with the one in Shl 20 which demands the sacrifice of one's self. The actions recommended to Arjuna in Ch. III,

Shl 30 refer to the attitude in Shl 21 as the similarity of words in the two clearly shows. The slaying of Káma recommended in Ch III, 43, answers to the attitude in Shl. 19 wherein the self rests beyond all Káma and Samkalpa.

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
 ब्रह्मैव तेन गन्तव्यं, ब्रह्मकर्मसमाधिना ॥ २४ ॥
 दैवमेवापरे यज्ञ, योगिनः पर्युपासते ।
 ब्रह्माग्नावपरे यत्न, यज्ञेनैवोपजुहति ॥ २५ ॥
 श्रोत्रादीनीन्द्रियाण्ये, सयमाग्निषु जुहति ।
 शब्दादीनिग्रहणाय इन्द्रियाग्निषु जुहति ॥ २६ ॥
 सर्वाणीन्द्रियकर्माणि, प्राणकर्माणि चापरे ।
 आत्मसयमयोगाग्नौ, जुहति ज्ञानपीपिते ॥ २७ ॥
 द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथाऽपरे ।
 स्वाध्यायज्ञानयज्ञाश्च, यतयः सशितव्रताः ॥ २८ ॥
 अपाने जुहति प्राण, प्राणेष्वपान तथाऽपरे ।
 प्राणापानगती रुद्ध्वा, प्राणायामपरायणाः ॥ २९ ॥
 अपरे नियताहारा, प्राणान्प्राणेषु जुहति ।
 सर्वेऽप्येते यज्ञविदो, यज्ञक्षपितकल्मषाः ॥ ३० ॥
 यज्ञाग्निष्टामृतभुजो, यान्ति ब्रह्म सनातनम् ।
 नाय लोकोऽस्त्ययज्ञस्य, कुतोऽन्यः कुरुसत्तम ॥ ३१ ॥

24. Brahman, the oblation, Brahman, the clarified butter, in Brahman, the fire, by Brahman sacrificed. By it the Brahman only has to be attained by the Brahma-karma-samádhi (one who in action meditates on the Brahman)

25. To Daiva Yajna only others, Yogis, devote themselves. In Brahmágni (the fire of Brahman) others sacrifice Yajna by Yajna itself.

26 The senses hearing &c—others in Samyamágni (the fires of concentration) sacrifice; others in the fires of the senses (Indriyágni) sacrifice the sense-objects sound &c

27 Others, again, sacrifice all the sense-actions and the Prána-actions in the Jnána-kindled fire of the Yoga of self-concentration

28 And others. Yatis (controlled ones) of firm vows

devote themselves to Dravya Yajnas, Tapa Yajnas, Yoga Yajnas, Jñána Yajnas and Swádhyáya or self-study.

29 Others, again, sacrifice the Píána (out-going breath) Apána (in-coming breath) and the Apána in Prána, restraining the course of Prána and Apána, intent on Pránáyáma (control of breathing)

30. Others, moderate in food, sacrifice Pránas (life-breaths) in Pránas. All these, however, are knowers of Yajna, with their sins destroyed by Yajna.

31. The partakers of the Amrita (nectar), the remains of Yajna, go to the Eternal Brahman Of the Yajna-less is not (even) this world , whence then the other, O Best of the Kurus ?

Yajna-performing in Shl 23, refers to the attitude described in Shl 22 Here the being has not quite drawn himself away from the objectivity, but at the same time he does not selfishly interfere in the functioning of his Prakṛiti coursing towards objectivity What comes he accepts and enjoys, what goes he lets go His is more the devotion to service than to self Such actions, untinged by any selfish consideration, characterize and constitute Yajna as ever conforming to universal harmony

The other attitudes described in Shl. 19-21, wherein the being has drawn himself away from objectivity and rests in the subjective Sattva, are marked by the being's perfect unconcern for objectivity which has ceased to give him pleasure or pain. But here too actions there will be, because there is Prakṛiti having its course, whether the being minds it or not, whether he partakes or not of the harmonies or disharmonies which it meets with. The actions will be the very same that would have been had he been devoted to service, and as much in conformity with the universal harmony In every one of the four attitudes, Prakṛiti is equally left to its ordained course And actions, so generated, always constitute Yajna, as they serve the evolutionary course of the Universe and are free from any consideration of self The difference in the stage of development or advance of the being towards subjectivity is taken as the basis for classifying the Yajna into several varieties which Shri Krishna details in these Shlokas As there is action in inaction and inaction in action, even so will there be Yajna in inaction and inaction in Yajna Karma and Yajna are co-existent Wherever Karma obtains Yajna becomes possible. If it does not constitute Yajna it is vitiated into Vikarma

In Yajna there is the act of offering (arpana), the object offered

or sacrificed (havis), the fire (agni) into which it is offered, the person or being making the offering. There is, further, the purpose the Yajna serves or the result it ensures, and the attitude necessary for its fulfilment.

The attitude, described in Shl 19, of Sthitaprajna, intent on the Self beyond the Gunas is marked by the realization of Brahman as the infinite ocean of Existence, Intelligence and Bliss, wherein the individualized self loses itself and disappears. There is not the subtlest Ahamkāra even, not any idea of individualized existence. It answers to the Turiya (at, fourth) state, the highest state of Nirvikalpa Samādhi wherein the once individual self rests merged into the Supreme Unity, and there is nothing else but Brahman, Infinite and All-pervading. The Prakṛiti individualizing the self thus intent on, and resting unified with, the Self, the Brahman, will have its course, determining the act of offering, the object sacrificed, the fire which receives the sacrifice and the being who sacrifices. But as Brahman is the only existence recognized in this attitude, all these are Brahman, and in and as Brahman they will have their being. Brahman they are, and Brahman is their goal. It is the attitude wherein the indwelling Puruṣa and the embodying Prakṛiti in all its different aspects, as the source of action and duality, as the act of offering, as the object offered, as the recipient fire, and as the sacrificer, are realized as identical and as Brahman only. The being who so realizes all as Brahman, including his very self which becomes lost in It, is Brahman in Brahma-karma-samādhi, and by him only such a Yajna is performed where all its factors are Brahman which also is the Goal to be attained. It is the Brahma Yajna by the Brahma-karma-samādhi or the association-11d (gatasanga) as he is styled in Shl 23, with the characteristics described in Shl 19.

Shri Krishna next speaks of the Yogis as distinguished from the Brahma-karma-samādhi of Shl 24. Others, Yogis, says He, devote themselves to what He styles Daiva Yajna as distinguished from the Brahma Yajna of Shl 24. Who are these Yogis? These are beings with the attitude described in Shl 20, who appear engaged in actions and still do nothing. They are the selfless beings, devoid of all sense of "I-ness". They rest refuged and centred in Sattva and see the same self in every being in existence, making no distinction between self and self, as does one imbued with the sense of "I-ness". They are the Mukta of Shl 23. They are aware of the energizing and agitating Rajas, but recognize no limiting Tamas. They are perfected existences, unconcerned in the course of Prakṛiti, its harmonies and disharmonies and the fruits of actions. The functioning of the Prakṛiti as ordained they allow, and thus contribute to the Yajna to which they are said to be devoted. What is this Yajna? It is the fulfilling of the destiny or Daiva. The whole course from its very commencement in Sattva where they rest centred, is

what they sacrifice. The whole course constitutes Yajna and it is thus the Yajna that they sacrifice. How? By allowing the Yajna in letting the Prakṛiti have its course. By Yajna, therefore says Śrī Kṛṣṇa, they offer Yajna in sacrifice. When intent only on the Sattva in which they rest centred, they realize the unity of existence into which they are said to be offering as sacrifice the entire Yajna as constituted by the coursing Prakṛiti. This unity of existence is the perfection of Sattva unagitated by the Rajas. It is Brahman in association with the individualizing influence of Prakṛiti. Into this Sattva is sacrificed the entire Yajna by the Yogis who realize the Sattva everywhere as the Brahma-karma-samādhin does Brahman. It serves as Agni (fire) into which the sacrifice is offered, and as viewed independently of all differentiation and limitation, what is recognized as Sattva is non-distinct from Brahman, the fire is styled Brahmāgni into which the Yogis offer the sacrifice. These Yogis are distinguished from the Brahma-karma-samādhin with his Brahma Yajna, in their recognizing existence, be it universal, which the latter does not. Such are the highest Yogis sacrificing Yajna by Yajna in Brahmāgni.

But the Yogis, centred in Sattva, may be aware of the agitating Rajas for which, however, they feel no concern. These sacrifice the various differentiations of the energizing Prakṛiti into their concentration which agitates the existence centred in Sattva. The differentiations are the various senses and their concentration is what Śrī Kṛṣṇa calls the fires of concentration (Samyamāgni). If the Yogi, while centred in Sattva, is aware of the differentiating and coursing Rajas, it is not then his senses that are said to be sacrificed as is the case when he recognizes only the agitation obtaining in their concentration. He rests in this case beyond their respective objects, Śabdā &c, and not the senses, and these objects he is said to have sacrificed in the respective senses which Śrī Kṛṣṇa describes as the fires of the senses, as being the concentration of their respective objects.

According as the Yogi, centred in Sattva, recognizes only the Sattva, or the agitating concentrated Rajas, or its differentiations, he is said to be sacrificing respectively the Yajnas, the senses or the objects of the senses, into the fire of Brahman, of concentration, or of the senses. What is sacrificed is reduced to the essence of the fire into which it is sacrificed. The Yogis engaged in these Yajnas are selfless i.e., they are devoid of all sense of 'I-ness' and have only the idea of existence.

But the self may not have quite got himself rid of the sense of "I-ness" though he might have renounced and ceased feeling concern for everything objective to his own individual self. Such a self when he leaves his embodying Prakṛiti to its course and himself remains

centralized in Sattva, when to the body only he attributes every action, has the attitude which Śrī Kṛṣṇa describes in Shl 21. He has, as Śrī Kṛṣṇa expresses it in Shl 23, his Chitta stationed in Jñāna. In the functioning of his Prakṛiti that is allowed to have its course there is Yajna. There is the self centralized in Sattva, the energy which vitalizes him (i.e. his Prāṇa), and his senses which bring him in touch with the objectivity. From the objectivity the self has already drawn himself away. When in the same way he draws himself away from the energizing Rajas functioning as the various senses and the vitalizing Prāṇa, he will be resting with his self centred in Sattva. To rest so centralized is to sacrifice every action of the Prāṇa and of the senses into the fire of self-concentration, as the Yogī does the senses into the fire of concentration.

The self-concentration wherein the being recognizes no duality, nor any differentiation towards objectivity, but only has his own self centred in Sattva, contemplates the unity of Yoga. It is hence styled the Yoga-fire of self-concentration. As Sattva, uninfluenced by the agitating Rajas and the obscuring Tamas obtains there, the Sattva which represents the Jñāna of the individual. Śrī Kṛṣṇa calls this fire Jñāna-kindled into which the actions of the senses and the Prāṇas are sacrificed.

The individual self, or the "I", has his form or body determined by the material Tamas, his energizing Rajas with its harmonies and disharmonies, his Sattva and his real essence beyond the Sattva that comes to be called the "I". In ignoring the material Tamas, he sacrifices the Dravya, the material substance which is his. This is Dravya Yajna. In sacrificing the differentiating harmonies and disharmonies which are his Prāṇabdhā fulfilling their destiny and bearing fruits, he ensures the dissolution of his bondage and the resulting purification of the self, and his Yajna is Tapa Yajna. In sacrificing the concentrated and agitating Rajas, he rests in unity or Yoga. This is Yoga Yajna. And lastly, the self so resting in Yoga and centred in Sattva, meditating on the essence of his Sāttvic self, sacrifices the Jñāna which he experiences in Sattva. His is the Jñāna Yajna which results from Svādhyāya contemplation or study of Self. Whatever the Yajna, one thing is certain, and it is, that the Prakṛiti is invariably left to its course. In this lies the essence of Yajna as much as that of Yoga.

One recognizing his individual self and imbued with the sense of "I-ness", is not the selfless Yogī. Śrī Kṛṣṇa calls him a Yati as distinguished from the Yogī. The Yogī recognizes himself as mere existence, the Yati recognizes his individual self or "I". The Yati in his various attitudes of Yajna, described above is firm in his vows, i.e. his determination once taken, he never swerves from it. He never turns or

feels the least concern or interest in what he once determines upon to sacrifice.

The individual self of the Yati has its existence, extension and form. From the central existence to the extreme limit of the limiting body or form, the energizing Rajas is having its play forwards and backwards as the vitalizing Piána. As coursing from the central Sattva to the limiting circumference it is styled Piána, as turning back from the circumference and coursing towards the central Sattva, it receives the name of Apána.

In the various attitudes of Yajna to which an individual self, as the Yati of firm vow, devotes himself, the Piána and the Apána continue coursing in the being on the various planes which constitute him. Whatever the Yajna Diavya, Tapa, Yoga or Jnána the self has his Chitta centralized in Sattva or Jnána whence all Piána starts, where all Apána ends. So centralized, he leaves the energizing Rajas to its play. The Piána running towards objectivity is sacrificed into the Apána which, starting from the objectivity, runs back to the Sattva where it is sacrificed into the Piána.

This movement of the two energies coursing in opposite directions, the one ending where the other begins, is described by Shri Krishna as the one sacrificed into the other. While they are both being thus sacrificed and allowed to play themselves out, the individual self as the Yati rests centralized in Sattva. So centralized, he is in a state of rest prior to the starting of Piána, and subsequent to the subsidence of Apána. Here the course of both remains in abeyance. Here they both remain restrained, and here resting, the self is said to be absorbed in and devoted to Piánáyama, that is, to the state in which the Piána is held restrained or suspended. All Yatis engaged in the various Yajnas, Diavya &c., are so devoted to Piánáyama. They kindle the Yoga-fire of self-concentration beyond the agitation of the energizing Rajas.

The Brahma-karma-samadhin realizes Brahman everywhere, the Yogis realize the sameness of existence everywhere, the Yati realizes himself in all beings, and the self of all beings in his own self. They all leave their respective Prakṛiti to its course, for which they feel not the least concern and which they never disturb by their interference.

Lastly come those who while recognizing their individual self have not quite drawn themselves away from the objectivity. Their attitude corresponds to the one described in Shl 22, and they are what Shri Krishna styles Yajna-performing in Shl 23. Towards what is objective to their individual self their Prakṛiti tends. They rest concentrated not in the central Sattva, as the Yatis do, but at the circumference of their self where it comes in contact with the objectivity other than the self. They rest in the personality, as the Yatis do in the individuality and the Yogis do

in the existence as subtlest Ahamkāra. Resting here, concentrated and unconcerned for the objectivity which surrounds them, they are perfectly indifferent as to what objectivity comes in relation to them and are satisfied with whatever comes. Then Prakṛiti is left to its ordained course towards objectivity. Whatever reaches them, be it harmony or disharmony, is all ordained, and of this they partake. Nothing they seek, nothing they avoid. Whatever comes they accept, what goes they let go. Resting concentrated in their personality, they let their Prāna vitalizing them have its further course towards objectivity without themselves following it there. Their Prāna is thrown into other Prānas similarly coursing in the objectivity, and this is what Śrī Kṛṣṇa describes as Prānas sacrificed into Prānas. The course of their Prakṛiti in the objectivity which surrounds them is allowed as ordained. It conforms to universal harmony and constitutes Yajna. Even they too, all of them, says Śrī Kṛṣṇa, resting concentrated in the personality as the self with its engrossing Tamas, but letting their Prakṛiti function as ordained in the objectivity without interfering in its course in any way, even they are all knowers of Yajna; i.e., in Yajna only they are engaged by their attitude, and they get their sins worn out and destroyed by Yajna which their attitude means.

They are engrossed in Tamas. They do not deny themselves the enjoyments that come to them from the objectivity. But none of these is of their own seeking. They are what the Yajna decides as their share, and they partake of the same. There is partaking of the remains of Yajna, as Śrī Kṛṣṇa expresses it, and such partaking of the remains is immortalizing and leads one to the Eternal Brahman.

It will thus be seen that be the being what he may, be he ever so much engrossed in Tamas, be he ever so little advanced in spirituality, Yajna is still possible for him. Let him leave his Prakṛiti to its course, whatever it may be, let him not have any concern for its course, its harmonies and disharmonies, and what it effects in the objectivity, and he will be performing Yajna. His enjoying of whatever comes to him, if he remains free from all attachment to it and feels as much satisfied in the event of its loss as while the enjoyment lasted, does not in any way vitiate the Yajna. He ensures the exhaustion of his Prārabdha, as does the unselfish Yati, the selfless Yogi and the Brahma-karma-samādhin, one with Brahman, and as surely attains to the Eternal Brahman as do the rest.

In Yajna only is the well-being of every being, in this Loka as also in the next. Departure from Yajna breeds only misery, however tempting it may look at the moment. A being departs from Yajna in view of present enjoyment in this Loka, in this world here, leaving the future to

take care of itself But this world too does not become his, i e, it fails to make him happy, let alone the other

Whether Arjuna cares for the objectivity and seeks happiness there, whether he cares for his individual self and seeks to make it happy, there is but one way to it, and one only, and that is Yajna which requires that he shall let his Prakṛiti have its course, himself feeling no concern for its harmonies or disharmonies nor for what it leads to His abstention is the very reverse of it and is suicidal to his own interest

एव बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
 कर्मजान्निबद्धि तान्सर्वानिव ज्ञात्वा विमोक्षयसे ॥ ३२ ॥
 श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परतप ।
 सर्व कर्माखिलं पार्थ, ज्ञाने परिसमाप्यते ॥ ३३ ॥
 तद्विद्धि प्राणिपातेन, परिप्रश्नेन सेवया ।
 उपदेक्ष्यन्ति ते ज्ञान, ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥
 यज्ज्ञात्वा न पुनर्मोहमेव यात्यसि पांडव ।
 येन भूतान्तरापेण, द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५ ॥
 अपि चेदसि पापेभ्यः, सर्वेभ्यः पापकृत्तमः ।
 सर्व ज्ञानप्लवेनैव, वृजिन सतरिष्यसि ॥ ३६ ॥

32. Thus are the multi-form Yajnas spread out in Brahman's mouth ; action-born do thou know them all. Thus knowing thou shalt be free.

33. Better than Dravya Yajna is Jnāna Yajna, O Parantapa. All action in its entirety in Jnāna does end, O Pārtha.

34. That (Jnāna) know thou by prostration, questioning and service They will impart to thee the Jnāna of the Jnāni and of the Tattvadarshi (the Seer of That).

35 Having known which, never again to delusion wilt thou be thus drawn, O Pāndava , by which all beings, without exception, shalt thou see in thy self and in Me

36. Even if thou beest, among all sinful persons, the most sinful, by the Jnāna-boat, certainly, the whole (ocean of) sin wilt thou completely cross.

Multi-form are the Yajnas, says Śrī Kṛishna, as described in Shb 24-30 They are spread out in the Brahman's mouth, says He The whole manifested objectivity, from the subtlest to the grossest, is the Brahman extending in and pervading Space. This manifestation is the seat of the

various kinds of Yajnas The Brahman pervades the manifestation which with all its extent rests in and occupies a mere *amsa* (portion), a mere point, in the infinite Be-ness, the Brahman Unmanifest, beyond the three-Guna-imbued Prakṛiti This *amsa* Śrī Kṛishna calls the Brahman's mouth in which He says, all these Yajnas are spread out They are, be it noted, spread out *in* and not *from* the mouth, because the whole manifestation in which they are spread out fills the *amsa* and does not extend beyond it It is again styled the mouth of Brahman, because it represents the range of the energy of the Rajas Guna of Prakṛiti the energy which flows out and in as the breath, and manifesting as Shabda (the word) pervades the whole objectivity And from the mouth rises and starts the breath and the word of Shabda. The various Yajnas represent the breath playing and the Shabda resounding in various forms throughout the entire range of objectivity In the mouth rise the breath and the Shabda, in the mouth they spread out, and therein they again subside The Brahman thus breathes out the Universe and breathes it in, within the limits of Its mouth which it never leaves The Brahman speaks out the Word which, as the Vedas, fills Its mouth To conform to the Brahman's breath and to the word It sends forth, whatever the part of the extensive mouth a being may be resting in, is to conform to, and be engaged in one or other of the Yajnas which are spread out in Its mouth

Every Yajna has its origin and being in the play of the energizing Rajas which is the essence of action Karma-born are all Yajnas, therefore says Śrī Kṛishna Shall a being rest in the mouth, in every part of which Yajnas are spread out with the energizing Rajas having its play, and avoid being engaged in Yajna or action? He may not disturb it, or appropriate it, or be interested or selfishly concerned in it, but allow it he shall and must

Ajuna too is in the Brahman's mouth He abstains and therein tries to disturb the Yajna He tries that there shall not be action where action is the law and where the Word has gone forth that there shall be action Shall he, a slender fragile reed stem the rushing torrent of Yajna? And that is exactly what Ajuna's abstention means Go he must with the rushing torrent which carries everything with its course, or be shattered to pieces Let him realize this and know that Yajnas are spread out in the mouth of Brahman and that Yajna means action, and he in his own interest will refrain from abstention which he attempts It does not matter what his action may be so long as he allows himself to be ruled by Yajna to which only he conforms The Yajna in its accomplishment needs no active help from him, but he shall not, certainly, try to thwart it with impunity Let him realize all this and his ultimate freedom is ensured, says Śrī Kṛishna.

Yajna, therefore, he shall perform or, more properly, to Yajna only he shall conform and never try to defeat or thwart it as he does when he abstains. Once made sure of this, the next question is what shall be his attitude while thus conforming to Yajna ?

Every Yajna consists in the play of the energizing Rajas between the Sattva on one side and the Tamas on the other. The former is the subjective essence, the latter is the objective Diavya or matter of which the former is the spirit and the essence. The essence which the subjective Sattva represents is also styled Jnána which the Rajas agitates and differentiates and the Tamas limits and obscures. Jnána and Diavya, as representing the subjective Sattva and the objective Tamas are the two poles of Yajna with the Rajas playing between. They are the two poles of every manifested being between which plays the Rajas Guna of the Prakṛiti which individualizes him. The being may rest at either of the two poles and can consistently conform to Yajna. Resting in the objectivity, be it high or low, subtle or gross, he recognizes Diavya and it is the Diavya he sacrifices when engaged in Yajna. But he may as well rest in the subjective Sattva in view of but beyond the energizing Rajas and not recognizing the obscuring Tamas of the objectivity. Here resting, his is the Jnána, undifferentiated and unobscured, which the Sattva represents. His is the existence, at once intelligent and harmonized. When the being so resting in Sattva in the fulness of Jnána and rid of the differentiating Rajas and the obscuring Tamas, but not quite beyond the individualizing Prakṛiti which gives him the idea of his existence, when such a being rests intent on the Self beyond the Sattva wherein he rests, i.e., beyond all Prakṛiti, he does with his Jnána what the being resting in the objectivity does with Diavya. In other words, he sacrifices it. His is, therefore, the Jnána Yajna, as Śrī Krishna expresses it.

The Jnána Yajna, says He, is better than the Diavya Yajna. Why? Because it is Yajna to perfection. It serves best and to the fullest extent the purpose of Yajna. What does Yajna effect or is intended for? It effects liberation from bondage and freedom from misery of the being who devotes himself to it. Both these mean getting oneself rid of the influences of the Prakṛiti which binds him and exposes him to change and conflict. Diavya Yajna, meaning sacrifice of objectivity, means sacrificing a part of what binds the being. It rids the being of the objective Tamas. It extends the range of his energy and powers and frees him from the limitation of form and makes the Jnána in him shine. But he is in the midst of the conflicting Rajas and has still the individualized existence. He may not allow himself to be influenced by the Rajas, but it will not the less, therefore, continue to agitate him. Does he want to act? No. Is there anything which any action can secure to him as the object of his

desire ? No Does he act, or rather, is he in action ? Yes, he is forced to action in spite of himself, he is even a Jñāni, resting in Sattva and quite unconcerned in action or its fruits He cannot restrain it If he tried, he would not only fail but vitiate his attitude of Yajna He would, if a Jñani, be turning away from Jñāna to something which is not Jñāna To be perfectly free from Prakṛiti, he must be intent on what rests beyond the Sattva or the Jñāna which obtains there But this is Jñāna Yajna itself Only this takes him beyond all agitation and to perfect rest and peace Moreover, the existence in Sattva, though subjective to the objective Tamas or Diavya, is itself objective to the Self beyond the Prakṛiti with its three Gunas From the standpoint of the Self, therefore, the objective state in Sattva is Diavya To sacrifice this last Diavya is the climax of Diavya Yajna But this again is the Jñāna Yajna itself The Jñāna Yajna is the highest Yajna, though in one sense it too is a Diavya Yajna Śrī Kṛṣṇa in the comparison he makes of the two Yajnas names them respectively from the being's position in Sattva or in the objective Tamas, in Jñāna or in Diavya, as they are distinguished from the standpoint of the manifested Universe

Ajuna is averse to action He abstains with a view to rid himself of it Apart from his attachment to objectivity which his conduct betrays, he is interfering in the course of the energizing Rajas With this attitude of his, he rests not centred in Sattva whence all action starts, but somewhere in the course of the Rajas, dislodged from the central Sattva He allows himself thus to be influenced by and drawn to the action-generating Rajas Not thus can he rid himself of action Actions all end in Jñāni, says Śrī Kṛṣṇa, i.e. in the central Sattva whence they all originate And beyond the Jñāna he must go, and not below it as he does when he abstains, if he want to rid himself of all action To rest beyond the Jñāna or Sattva is to be engaged in Jñāna Yajna itself

By the very fact of his abstention, Ajuna remains dislodged from the Sattva He does not know what this action which he tries to stay is in its essence This he can only know when he traces the energizing Rajas to its root in Sattva, i.e., when he realizes what is Jñāna wherein all action ends Let him trace the action-generating Rajas to its root, in other words, let him realize Jñāni and then think of the means to rid himself of action

How shall he do it ? Not by abstention or interference in the course of the energizing Rajas which means being dislodged and drawn away from the Sattva rather than reaching it He will, however, succeed in realizing the Jñāna by surrendering his self in submission or by prostration, as Śrī Kṛṣṇa calls it by repeated questioning and by service

In the surrendering of his self, he does away with all concern and attachment for his objective 'I'. He rids himself of the influence of Tamas and turns his attention to what rests beyond the Tamas which limits and confines him. He meets with the energizing Rajas. With its coursing towards objectivity he has not the least concern. Whence does it come? He does not know. But he traces it up towards its source. This tracing of the Rajas to its source is styled questioning by Shri Krishna. Whatever his position, with his eye to the subjectivity, he heeds not the play of the Rajas towards objectivity. The moment he tries to stay its course, or turns to where it leads in the objectivity, he will be asserting his self his 'I' and not surrendering it, and he will be resting in the objectivity engrossed in the Tamas, and cease questioning about the beyond. Continuing to question, however, with the self surrendered he will reach the Sattva where he will have traced the Rajas. Throughout his advance he will be leaving his Prakriti to its course and thus letting it conform to the universal harmony. His attitude will be one of service to the Universe. When reaching the Sattva, he realizes the essence of his self or 'I' and the source of all action. He is a Jnani, resting in Sattva or Jnana, as an existence with action and Jnana which in their range embrace the whole Universe. What is this Universal Existence, omnipotent and omniscient? Such is the question which the self in Sattva, the Jnani, puts and wants to be answered. He turns his attention beyond the self in Sattva, which he surrenders. In tracing or reaching beyond the concentrated Rajas, he puts the question. In letting the entire Prakriti have its course, he will be serving the Universe. Intent beyond the Sattva, he ignores his existence and with it as well the Rajas which energizes him, and realizes That, the Self beyond the Sattva.

Thus the triple attitude of self-surrender, questioning and service, constantly maintained, leads the being to the knowledge of Jnana and realization of what the Jnani knows in Sattva and what the Tattvadarshi realizes beyond the Sattva.

Ajuna in his abstention does not surrender his self, does not question, nor is he devoted to service. Let him do these, says Shri Krishna, and they will lead him to the Jnana of the Jnani and of the Tattvadarshi, the Jnana which the Jnana Yajna enables one to realize.

One may be devoted to service which is the Swadharma of the Shudra. He will have surrendered his self, but question he never does. Not unless he acquires the attitude of questioning will he be entitled to Jnana. Thus there may be service and surrender of self without questioning, but never real questioning without the other two. All the three are necessary for the realization of Jnana and they must be persistent and constant.

This Jñāna once attained, he will be in no danger of being deluded again, says Śhī Kṛishna to Arjuna. Resting in Sattva in the fulness and perfection of power and Jñāna, what will tempt him to the objectivity which is but a shadow of what he realizes in Sattva ? And realizing the ocean of Existence, Intelligence and Bliss, beyond the Sattva, as his own essence, what can attach him to even the objectively perfect and Jñāna-endowed but individualized existence in Sattva, which is but a mere point when viewed from the stand-point of the Supreme Subjectivity beyond the Sattva ?

The Jñāna of the Jñāni in Sattva will enable him to realize every being in existence in him and identical to him. He will be what Śhī Kṛishna styles further on (Ch V, Shl 7) as the self in every being in existence (Saiva-bhūtātma-bhūtātmā). He is a Samadaiśhī (seer of sameness everywhere) as distinguished from the Tattvadaishī (seer of That the Tattva). With the Jñāna of the Tattvadaishī beyond the Sattva, he will have no sense of his own existence but will have realized his identity with Śhī Kṛishna Himself in whom rests as a point the whole Universe which in Him therefore, he will see.

Sinfulness ever stands in the way of Jñāna. In the attachment to objectivity is the root of every sin with the suppression of Jñāna. Let this, however, not deter Arjuna from seeking Jñāna. Be he ever so much steeped in sin or engrossed in objectivity, no extent of sin is too great for the Jñāna-boat to enable him to cross it, says Śhī Kṛishna.

Here is Śhī Kṛishna speaking of crossing sin by means of the Jñāna-boat. One's taking his seat in the boat means not that he has crossed the ocean of sin but only that he has equipped himself for crossing it. Jñāna-boat represents what is commonly known as Jñāna Yoga or Jñāna Mārga (the Path of Jñāna). When the ocean is crossed with the help of the boat, what is it that the being attains or reaches ? He reaches Jñāna or the subjectivity beyond the sin. This Jñāna that is reached is the same which the being, as mentioned in Shl. 34, realizes by means of self-surrender, questioning and service. These three thus constitute the Jñāna-boat which helps the being to cross the ocean of sin, and the words of Śhī Kṛishna clearly convey that every being can, if he wish, avail himself of it, be he ever so sinful. Let him surrender his self, i.e., disregard and draw himself away from the Tāmasic objectivity, let him repeatedly put questions, let him trace back to its source the Rajas energizing him beyond the Tamas, and let him be devoted to service, that is, leave his prakṛiti to conform and contribute to universal harmony, let him do these and he will have taken his seat in the Jñāna-boat. It is the attitude of intentness on the subjectivity with perfect unconcern for the courising and energizing Rajas and the limiting and obscuring Tamas. The Prakṛiti

is left to its course to conform to and serve the universal harmony. The course of the *Prakṛiti* means the exhaustion of the being's *Prārabdha* which plays itself out fulfilling its destiny. It is his *Prārabdha* that clothes and confines him in some mould of *Prakṛiti*, limits his energy and obscures his intelligence. With the exhaustion of his *Prārabdha* and the dissolution of the mould, and avoiding all attachment to any new modification or form of *Prakṛiti*, ever intent on the subjective *Sattva*, he rides the *Jnāna*-boat, steers it towards the *Jnāna*, gaining in speed by degrees with the development of *Rajas*, and emerging out of the mists of *Tamas* gaining a clear view of the Goal till the *Sattva* or *Jnāna* is fully realized and the boat enters the safe harbour, no longer in danger of being drifted astray by the tumultuous and raging *Rajas* or foundered on some rocky *Tamas*. This safe harbour is the *Sattva* beyond the energizing *Rajas*, the *Jnāna* of the *Jnāni* who sees every being in existence as identical to himself. The *Jnāni* in perfect safety now approaches the shore which is clearly in view. When sufficiently near the shore he jumps out from the boat and lands on firm ground, a *Tattvadarshi*, and realizes all he had much heard about but never comprehended its glorious reality in full. He experiences actually what he had more or less unsuccessfully tried to conceive. He is in the abode of Eternal Peace and Perfection where change is unknown.

यथैवांसि समिद्धौग्निर्भस्मसात्कुरुतेऽर्जुन ।

ज्ञानाग्निः सर्वकर्माणि, भस्मसात्कुरुते तथा ॥ ३७ ॥

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

तत्त्वयं योगसांसिद्धः, कालेनात्मनि विंदति ॥ ३८ ॥

37. As the burning fire reduces fuel to ashes, O Arjuna, so does the *Jnānāgni* (fire of knowledge) reduce all actions to ashes.

38. Nothing, verily, like *Jnāna*, is holy here. One well-perfected in *Yoga* himself realizes it in the self in course of time.

Shri Krishna recommends *Karma Yoga* to Arjuna. He advises him self-surrender, questioning and service as the means to attain *Jnāna*. He also tells him that by means of the *Jnāna*-boat he will be able to cross all sin. They mean the same attitude. They, however, do not mean that he shall abstain from fight. They do not mean that he shall not let his *Prakṛiti* have its course, that he shall stop action. If anything, they mean that the *Prakṛiti* will have full and free play and that, therefore, on there shall be, while the being, or here Arjuna, rests intent on the *Sattva* or even beyond it, unheeding the energizing *Rajas* and the obscuring and limiting *Tamas*.

The Rajas agitates, differentiates and confuses, and the Tamas limits and confines, the Sattva which corresponds to Jñāna and on which the being rests intent. Every action which the Rajas generates while it is left to play itself out, he traces towards and in the Sattva or the Jñāna where it originates and where it comes to an end in the subjectivity. Action traced to the Sattva is reduced to the Jñāna or the Sattva which is its subtlest essence and source. What fire does to the fuel in reducing it to ashes, Jñāna does to actions in reducing them to the Sattva which is their ashes. Hence Jñāna is metaphorically spoken of as the all-levelling fire. It, like fire, reduces to its own form and essence every thing that is traced to it or thrown into it. From Sattva all actions spring and to Sattva they return. By intentness on the Sattva, Arjuna will but light up and inflame the fire of Jñāna which reduces all actions to their subtlest essence or ashes.

Here in this manifested Universe, says Shri Krishna, there is nothing so sinless, pure and holy as the Jñāna which obtains in the subjective Sattva. Everything, the least removed from this subjectivity, be it action or object, loses its purity, more or less, and becomes steeped in sin and unholy grossness. For Arjuna to be attached to anything other than the subtlest subjective Sattva or Jñāna, is to attach himself to impure and unholy sin, the very thing which he wishes most to avoid. He distinguishes actions, i. e., the coursing Rajas, as sinless virtue or sinful vice, but no action, as such, not even the virtuous one, compares favourably in purity with the Jñāna in Sattva which is its very essence. This Jñāna which nothing in the whole manifested Universe rivals in purity, much less exceeds, he will realise himself, in course of time, in his own self when perfected in Yoga. Perfection in Yoga coincides with the realization of the Jñāna in Sattva, the purest and the holiest. It means to have crossed beyond all impurity and sin. The Yoga from its initiation to perfection helps the being to cross the whole expanse of sin and to reach the sinless Sattva or Jñāna. The Jñāna-boat does the same (Shl. 36). The attitude of Karma Yoga thus corresponds to the being's getting himself equipped and taking his seat in the Jñāna-boat. It equally means the attitude of self-surrender, questioning and service, which as much in Yoga as in Jñāna-boat takes him to the same Jñāna in Sattva.

श्रद्धावांलुभते ज्ञानं, तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ३९ ॥

अज्ञश्चाश्रद्धानश्च, संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परो, न सुखं संशयात्मनः ॥ ४० ॥

योगसंन्यस्तकर्माणं, ज्ञानसंछिन्नसंशयम् ।

आत्मवत् न कर्माणि, निवर्जन्ति धनजय ॥ ४१ ॥

तस्मादज्ञानसंभूतं, हृत्स्थ ज्ञानासिनाऽऽत्मनः ।

छित्वैनं सशय योगमातिष्ठोत्तिष्ठ भारत ॥ ४२ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्याया योगशास्त्रे श्रीकृष्णार्जुनसंवादे यज्ञविभागयोगो
नाम चतुर्थोऽध्यायः ॥ ४ ॥

39. The faith-endowed, intent and with senses well-controlled, attains Jnāna Having attained Jnāna, to the Supreme Peace immediately he attains.

40. Ignorant and devoid of faith, the doubting self is lost. Not this world, nor the one beyond, nor happiness, (is) of the doubting self

41 Him, with Yoga-renounced actions, with doubts cut asunder by Jnāna, (and) self-centred, actions bind not, O Dhananjaya

42 Therefore, with the Jnāna-sword of the self, cleaving asunder the ignorance-born doubt seated in the heart, rest in Yoga, stand up, O Bhrarata.

Thus in the Upanishats of the glorious Bhagavad Gītā, the science of the Eternal, the scripture of Yoga, the dialogue between
Shrī Kṛishna and Arjuna, the fourth discourse
entitled The Yajna Vibhāga Yoga.

In Jnāna ends all action (Shl 33) Jnāna, of all things, is the purest here (Shl 38) Jnāna is beyond all sin or impurity. Its attainment is to be Arjuna's aim (Shl 36) Self-surrender, questioning and service will ensure it (Shl 34) The Jnāna-boat will take him to it (Shl. 36) Perfected in Yoga, he will realize it within himself (Shl 38) With the final sacrifice of even the sense of existence, of the subtlest Ahamkāra, even universal, Shrī Kṛishna is realized, not merely as the One Being, but as the One Being—the infinite ocean of Existence, Intelligence and Bliss.

The Jnana has to be attained by the means mentioned. How shall Arjuna take his seat in the Jnana-boat and ignore his very "I", i.e., accomplish self-surrender? It is easier said than done. His is the most virtuous and unselfish self. But Jnāna is not still his, though he wishes to attain it. Of its existence, however, he ought to be perfectly convinced, though he has not realized it. This is the essence of Shraddhā (faith).

Mere conviction, however, is not sufficient. If he is determined to attain it, he must be intent on it. Thus intentness must accompany Shraddhá. Shraddhá serves to steady and make firm the intentness. Such intentness which nothing is allowed to shake wafts the being beyond where he rests. When a being has perfected his "I" and wants to attain Jnána, he must needs be intent beyond his very individual self. Not till then can he be said to be intent on Jnána. To have Shraddhá and to be intent on Jnána, thus means to ignore and sacrifice one's own self or "I". Hard it is to so sacrifice one's "I", even though one may wish it. It is the self that wants to realize Jnána and he cannot forget himself. The Jnána eludes him. He despairs of attaining it. Utterly foiled in his search, he is drowned in dark and blank despair, so deep that he forgets himself. This despair achieves what he had failed to accomplish. In this blankness of despair, and momentary oblivion of his self, comes flashing and darting a glimpse of what is beyond the self, of the Jnána which the self had been seeking. The memory thrill his being. He cannot express though he experiences it. Henceforth he knows something of the Jnána beyond the self, and often in its contemplation he forgets himself. In such contemplation he knows not his very self much less the functioning of his senses which he is said to have perfectly controlled.

He is full of Shraddhá intent on Jnána, and with the senses controlled. Such an attitude, says Shri Krishna, leads one to Jnána. Such an attitude of resting beyond one's own individual self which is forgotten and sacrificed in one's intentness on Jnána, is marked by the being's ridding himself of the last remnant of the Tamas Guna of his Prakriti which moulded his Manas, and launching himself into the region of the Rájasic Buddhi.

Be it noted, that it was not any willing attachment to objectivity, but the sense of "I", that had been in the way of the self's realizing Jnána. The moment he is oblivious of the self and has sacrificed it and has the glimpse of Jnána to be intent upon, he takes his seat in the Jnána-boat, with the attitude of self-surrender or Prani páta, as Shri Krishna expresses it (Shl 34). The Rájas courising towards objectivity in the region of Buddhi has no attraction for him who is intent on the subjectivity. What the senses were to the subtlest unselfish "I" the differentiating Rájas on the plane of Buddhi is to the selfless Yogi seated in the Jnána-boat full of Shraddhá and intent on the subjectivity, on the Jnána or the Sattva beyond the courising Rájas. Shri Krishna describes him as perfectly sense-controlled. Such a one attains to Jnána, i.e., reaches the Sattva beyond the courising and agitating Rájas. He experiences the peace and tranquility of the Jníva in Sattva. This once attained, the Supreme Peace beyond the Sattva he speedily attains, says Shri Krishna,

This Supreme Peace corresponds, as already explained before, to his leaving the Jnāna-boat and landing on the firm shore which the boat has reached

The realization of the Jnāna, with the Supreme Peace which speedily succeeds it, follows the sacrifice of self as explained above. So long as the self is not sacrificed, some obscuring Tamas or ignorance (Ajnāna) clings to the being. He remains imbued with the sense of 'I'. Thus even the most unselfish individuality, as Arjuna was, with his sense of "I", is Ajna (ignorant), i.e., has his intelligence or Jnāna in Sattva obscured by Tamas or Ajnāna. If he is devoid of Shraddhá i.e., does not look beyond his individuality, much less does he rest intent on the Jnāna beyond it, he evidently exposes himself to the differentiating Rajas constantly disturbing his individuality from above and keeping him in touch, through the Manas and the senses with the grosser objectivity below. Perfectly unselfish, he may not heed the objectivity below, but not yet selfless, the disturbing Buddhi above allows him no rest. No modification of Buddhi satisfies him. Rest he seeks but fails to find it. Beyond the self he does not look, and is filled with doubt as to its possibility. Such is the attitude of Arjuna when he sees no prospect of happiness for him here in this world or in the next (Ch II, 8). Such is the doubting self. Shraddhá only will shield him from this state of doubt. Shraddhá that what he seeks does exist in the beyond, though he knows not its where or the way to reach it. This Shraddhá brings him despair, deep and all-absorbing,

despair wherein he forgets his very self, and in that momentary self-oblivion comes the wished-for and crowning illumination. Devoid of Shraddhá and never looking beyond the self, doubting the very possibility of the existence of what he has been seeking, to one no such despair with self-oblivion comes. Agitated with doubt he never knows rest, nor ever crosses beyond the Tamas which confines him. To destruction he remains doomed, his very essence destroyed and transformed by the Tamas which chains him and beyond which he not even thinks of reaching in his ignorance and want of faith.

What is his position? This Loka of objectivity has no charms for him. It gives him no joy. Of the beyond he never thinks, much less does he ever know it. And the never-ceasing agitation gives him no rest or happiness. The agitating self, here and hereafter, chained to Tamas, comes and goes, whirled on the ever-revolving wheel of Samsāra, feeling no joy in the objectivity, and unseeking the subjectivity the very existence of which he doubts. He seeks rest which, however, never comes nor to him seems likely.

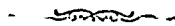
He would fain stop the agitating Rajas. He even tries to do it in his ignorance. It only serves to drag him deeper into the mire of Tamas

wherein becomes lost the essence of the self. This Shri Krishna calls the destruction of the self. Any attempt to stop the course of Rajas increases its force and vehemence in view of the obstruction which is thrown in its way. He thus in his ignorance draws upon himself what he tries to avoid and get rid of. This is what Arjuna does in his abstention. In seeking thus to secure the subsidence of the Rajas, he only makes it more vehement. In trying to avoid the conflict he only makes it more fierce and destructive. In trying to be away from the objectivity he only sinks deeper into it.

Such is the inevitable fate of the doubting self ignorant and wanting in faith and that only awaits Arjuna if he persist in his abstention. What then shall Arjuna do? Shall he make a rush and attack the enemy? In other words shall he drive his Rajas which he now tries to hold back? No, that too he shall not do. What then? No action he shall perform and abstain he shall not. That is what Shri Krishna recommends to him. He shall rest in Yoga with actions renounced. He shall be the self, not doubting, ignorant and devoid of faith and doomed to destruction, but one full of faith, intent on Jnana and sense controlled who is entitled to the Supreme Peace. To be so intent on Jnana and full of faith is to be intent beyond the individual self. It is to sacrifice the self or 'I' by getting rid of the last remnant of the limiting obscuring and separating Tamas. It is to get oneself rid of all sense of estrangement and separation in the form of "I" and "thou," "this" and "that." It is the first step on the Path of Yoga. With faith in the subjectivity and intent thereon, and oblivious of his very self the being heeds not the objectivity, nor the actions generated by the Rajas coursing towards it. Here are actions, but he in his Yoga and intentness on the subjectivity has renounced them, i. e., not held them back as when one abstains nor pushed them on as when one exerts himself but only passively parted company with them and left them to themselves. This attitude Shri Krishna calls (Yoga-samnyasta-karman) one of Yoga with actions renounced. It corresponds to self-surrender or prostration of Shl. 34 and to one's taking his seat in the Jnana-boat of Shl. 36. What of the coursing and differentiating Rajas on the plane of Buddhi, it may be asked? Will it not unsettle him and be to him the source of doubt? That it does but not to one who is intent on the subjectivity beyond the Rajas and does not allow himself to be influenced by the Rajas as it differentiates towards objectivity. He is intent on Jnana with doubts cut off. Such a one rests refuted in Sattva, unconfused and unagitated by Rajas, and unobscured and unconfined by Tamas. Here is the self with no other idea than that of existence. It is the very essence of the selfless self. Shri Krishna styles such an attitude as being Atmavanta. It is the selfless self centria-

in Sattva one and alone, away from the coursing and agitating Rajas, unneeding the actions which no longer bind him. This attitude begins the moment the selfless being steps on to the Path of Yoga or, what is the same thing, sets his foot in the Jnána-boat.

This is what Shri Krishna recommends to Arjuna. He is in doubt. It results from his clinging to objectivity and identifying himself with the Tamas or Ajnána and being imbued with the sense of 'I-ness'. It occupies the very heart of the self, the "I". It is necessary to get oneself rid of it. How shall it be got rid of? By leaving the objectivity where it flourishes and the Tamas or Ajnána from which it springs. To leave the Tamas and rest in subjectivity is to be selfless and rest in and be intent on Sattva or Jnána. This Jnána is the sword of the selfless one to cut off the Ajnána-born doubt. One taking his seat in the Jnána-boat becomes armed with such sword, so does the selfless Yogi who steps on the Path of Yoga by the sacrifice of his individual self. That is why Shri Krishna in the same breath recommends Arjuna to be armed with the Jnána-sword which means Jnána Yoga, and to rest in Yoga (Karma Yoga). Both mean the same thing and, what is more, neither would support Arjuna's abstention, and hence Shri Krishna's words, 'Rest in Yoga and rise (for fight), O Bhárata', coupled with the cutting off of doubt by means of the Jnána-sword,



CHAPTER V.

THE KARMA-SAMNYASA YOGA

OR

THE YOGA OF RENUNCIATION OF ACTION

॥ अर्जुन उवाच ॥

संन्यासं कर्मणां कृष्ण, पुनर्योगं च शंससि ।

यच्छ्रेय एतयोरेकं, तन्मे ब्रुहि सुनिश्चितम् ॥ १ ॥

Arjuna said .

1. Samnyása (renunciation) of actions, O Krishna, and again Yoga, praisest Thou Which one is better in these two, that to me do tell definitely

In the last chapter Shri Krishna mentioned the various kinds of Yajna and said that they were all Karma-born. He there said (Ch IV 33) that all Karma ends in Jnána This naturally made Him speak of Jnána. He pointed out the way to attain it, what it effects, how it helps even the most sinful, how it reduces all actions to ashes, and how it is the purest of all things here He also pointed out how one with faith acquires it and finally attains to the Supreme Peace, and how the ignorant and wanting in faith and the doubting self becomes lost

Here was Shri Krishna recommending action or rather Karma Yoga. The transition from Karma Yoga to Karma-born Yajna was easy and natural Then He comes to Jnána where ends all Karma Arjuna who was averse to action saw nothing revolting to his feelings in anything Shri Krishna said about Jnána It promised all he wanted, and demanded Shradhá and intentness on his part Shri Krishna even spoke of actions being renounced (Ch IV, 41) in connection with it. He almost expected Shri Krishna would recommend to him Jnána in view of his repugnance to action, Jnána which favours action being renounced, which requires that the being shall be Yoga-samnyasta-karman (Ch. IV 41) Shri Krishna did recommend to him Jnána (Ch IV, 42) as a sword to cut off his doubt with, it along with it came Yoga and the order to rise to action. The Jnána-sword he shall arm himself with, but that does not mean that he shall not conform to Yoga or that he shall abstain

The statement with which Shri Krishna concluded the last chapter was something incomprehensible to Arjuna. He could not comprehend

SHRĪ KRISHNA recommending Jñāna and having no objection to action being renounced, and then concluding with "Rest in Yoga and rise (to action)" How can he attempt Jñāna with actions being renounced, and rest in Yoga which requires that action there shall be, and why is he asked to rise and act when there is nothing objectionable or wrong in one's attempting Jñāna with actions being renounced? Karma Yoga does not justify that he shall abstain as he does. This was explained and proved to him in Ch III, and hence in his question he refers to the renunciation of actions which suits his inclination, and to Yoga which he would fain avoid, if possible.

SHRĪ KRISHNA in Chapter IV, 41 speaks of *action being renounced*, Arjuna in his question here makes it *renunciation of action*. Action being renounced is one thing and a being renouncing action is another. While SHRĪ KRISHNA means only the former, Arjuna makes no distinction between the two and confounds it with the latter.

He argues within himself that one cannot renounce actions and perform them at one and the same time. If he can consistently with Jñāna renounce actions, where is the necessity of Karma Yoga for him which recommends action? SHRĪ KRISHNA Himself recommends to him Jñāna, admits his fitness for it, be he ever so sinful. Jñāna and Yoga both come recommended to him from SHRĪ KRISHNA Himself who, says Arjuna, now praises renunciation of action and now praises Yoga. Arjuna entreats Him to decide and recommend to him one of the two which He deems better.

Arjuna sees no reason why he should not be advised Jñāna which is not inconsistent with action being renounced. And if he be so advised, he thinks he would be spared Karma Yoga which would not justify his abstention. In such expectation he puts the question, though nowhere SHRĪ KRISHNA has said that Jñāna would justify his abstention. Even where allusion is made to actions being renounced (Ch IV, 41), SHRĪ KRISHNA does not say that there shall be no actions or that one shall renounce them, but only that they do not bind one, which, if anything, means the presence of actions rather than their absence. This escapes Arjuna. SHRĪ KRISHNA's allusion to actions being renounced while speaking of Jñāna, Arjuna interprets into their absence or stoppage by abstention and hence his request to be told which of the two, Samnyāsa of action or Yoga (Karma Yoga) is better, and which SHRĪ KRISHNA would recommend to him.

॥ श्रीभगवानुवाच ॥

संन्यासः कर्मयोगश्च, निःश्रेयसकरावुभौ ।

तयोस्तु कर्मसंन्यासात्, कर्मयोगो विशिष्यते ॥ २ ॥

ज्ञेयः स नित्यसंन्यासी, यो न द्वेष्टि न कांक्षति ।
 निर्द्वन्द्वो हि महाबाहो, सुखं बन्धात्प्रमुच्यते ॥ ३ ॥
 सांख्ययोगौ पृथग्बालाः, प्रवदन्ति न पंडिताः ।
 एकमप्यास्थितः सम्यगुभयोर्विदते फलम् ॥ ४ ॥
 यत्सांख्यैः प्राप्यते स्थानं, तद्योगैरपि गम्यते ।
 एकं सांख्यं च योगं च, यः पश्यति स पश्यति ॥ ५ ॥

The Blessed Lord said :

2. Samnyāsa and Karma Yoga both effect certain well-being ; but of the two, to Karma-Samnyāsa, Karma Yoga is superior.

3. He is to be known a constant Samnyāsi, who neither hates nor desires One free from the pairs of opposites, verily, O Mighty-armed, is easily released from bondage.

4. Children, not the wise, speak of Sāṅkhya and Yoga as distinct. One well-established in even one of them obtains the fruit of both.

5. The place which is attained by the Sāṅkhya, that is reached by the (Yogas) Yogis He (only) sees, who sees that Sāṅkhya and Yoga are one.

Samnyāsa and Karma Yoga both ensure one's well-being, says Shri Krishna. Neither is superior, neither inferior. It is to be noted here that Shri Krishna in replying to Arjuna speaks first of Samnyāsa (not Samnyāsa of action) and Karma Yoga. This is significant, because immediately after He speaks of Karma-Samnyāsa and Karma Yoga, and says that the latter excels the former By thus separately introducing Samnyāsa and Karma-Samnyāsa in His reply, Shri Krishna seems to bring prominently before Arjuna's view that Samnyāsa is one thing and Karma-Samnyāsa about which he asks is another He makes no comparison between Samnyāsa and Karma Yoga, but simply says that both ensure one's well-being He then in speaking about Karma-Samnyāsa and Karma Yoga, observes silence about their ensuring one's well-being and simply says that the latter excels the former.

Shri Krishna's answer is very pregnant with meaning. He would not recommend to Arjuna Samnyāsa or Karma Yoga, one in preference to the other, while giving His opinion that Karma Yoga excels Karma-Samnyāsa (not Samnyāsa, be it noted) The significance of Shri Krishna's reply lies in His use of the two words Samnyāsa and Karma-Samnyāsa. It is as much as to convey to Arjuna that He would not dissuade him from Samnyāsa or Karma Yoga. Let him follow either and his well-being he

will certainly ensue. But between Karma Yoga and Karma-Samnyāsa, the former excels the latter, which would imply that He would wish Arjuna to adopt the former in preference to the latter

Arjuna abstains. Shri Krishna recommends to him Karma Yoga which demands that he shall not abstain as he does. His abstention is evidently not consistent with Karma Yoga which Shri Krishna recommends to him for his well-being. Is it consistent with Samnyāsa? If it were, Shri Krishna would not have dissuaded Arjuna from it, because Samnyāsa as much as Karma Yoga ensures one's well-being. Is it consistent with Karma-Samnyāsa? It might be, but then too He would prefer Karma Yoga to it, and thus advise Arjuna not to abstain. Karma Yoga requires that he shall not abstain; Samnyāsa would not justify his abstention, as being inconsistent with it, Karma-Samnyāsa may be consistent with his abstention. This is the essence of Shri Krishna's reply to Arjuna's inquiry.

Arjuna's words in Shl 1 led Shri Krishna to suspect that he perhaps failed to distinguish between Samnyāsa and Karma-Samnyāsa and confounded the one with the other. He simply puts him on his guard against any such confusion by which he may be misled, does not bind him to either Samnyāsa or Karma Yoga, leaving him free to choose either, and in His opinion prefers Karma Yoga to Karma-Samnyāsa.

What is Arjuna's position? Is he a Samnyāsi and therefore abstains or wants he to abstain and therefore wishes to be a Samnyāsi? What is a Samnyāsi? Shri Krishna defines him as one who neither hates nor desires anything and who does not harbor the pairs of opposites. Such a one, says He, is ever a Samnyāsi and ensures with ease his liberation from bondage. There is nothing said here about abstention or non-abstention from action, about there being actions or there being not. If Arjuna wished to be a Samnyāsi, here is Shri Krishna telling him something to be guided by. Let him not harbor hate nor have any desire, let him keep himself off from the pairs of opposites, in other words, let him rest refuted in Sattva. This done, he is ever a Samnyāsi and need not fear for his liberation from bondage.

Now, in explaining Karma Yoga to Arjuna, Shri Krishna at the very outset asks him to be free from the pairs of opposites (Nirdwandwa) and rest ever refuted in Sattva (Ch II, 45). In explaining to him the attitude of Sthitaprajna which characterizes Karma Yoga, He makes mention (II, 57) of the very same quality—freedom from hate and desire—which, He here says, a Samnyāsi should possess. Nay more, where He concludes His Doctrine of Karma Yoga (III, 30) He actually speaks of actions being renounced in Him. What is there in a Samnyāsi, as He here defines him, that He does not recommend to a Karma Yogi which He asks Arjuna to be? Since, however, Shri Krishna dissuades Arjuna from

abstaining, while recommending to him these qualities, it is easy to see that they are more or less inconsistent with such abstention to which Arjuna seems inclined. He does not ask Arjuna to be a Samnyási, and so far as His reply goes He says nothing against his being one, but in recommending Karma Yoga to him, He advises the very same attitude which characterizes a Samnyási as here defined. His abstention will not be consistent with Karma Yoga. Why? Because he would be showing himself wanting in these qualities which characterize it. He cannot equally be a Samnyási without them. As a Samnyási too, therefore, he cannot justify his abstention. Karma Yoga disallows Arjuna's abstention and nowhere does Shri Krishna mention that Samnyása will justify such abstention.

Freedom from bondage is Arjuna's aim. Non-attachment to the pairs of opposites and ever resting in Sattva will ensure it. They characterize a Samnyási or the follower of Sánkhyā. They are recommended to Arjuna in Karma Yoga. Where is then the difference between the two? There is only a distinction without a difference. Essentially they are one. The wise know them so. Only the ignorant or children view them as different. Be one's standpoint Sánkhyā, or be it Yoga, refuted in either, no matter which, the result, says Shri Krishna, will be what is common to both.

Non-concern or non-attachment to objectivity, which means complete freedom from the influence of Tamas, unconcern for the harmonies and disharmonies of the coursing Rajas, and resting refuted in Sattva these characterize Yoga as much as they do Sánkhyā. Whatever they are capable of securing to the followers of one, they will equally secure to the followers of the other. With the same characteristics and securing the same result to their followers, the Sánkhyā and the Yoga are one, says Shri Krishna, and he only really sees who views them so.

संन्यासस्तु महाबाहो, दुःखमाप्नुमयोगतः ।

योगयुक्तो मुनिर्ब्रह्म, न चिरेणाधिगच्छति ॥ ६ ॥

6. But Samnyása without Yoga, O Mighty-armed, is painfully attainable ; a Yoga-harmonized Muni soon attains to Brahman.

Shri Krishna in Shl. 3-5, dilated on His statement in Shl. 2, that Samnyása and Karma Yoga both ensure one's well-being. They are essentially one and secure the same result. To these, therefore, Arjuna's inquiry cannot consistently refer an inquiry which seems to imply that one can and may rest refuted in one in preference to the other. Since, however, Arjuna makes the inquiry, he evidently refers to some attitude

which he understands as Samnyása and which does not include Yoga. Such an attitude Shri Krishna alludes to in Shl 2 as Karma-Samnyása. But if Arjuna had this in his mind, Shri Krishna gives him to understand that the Karma Yoga which He recommends to him excels it. It is Samnyása without Yoga, and not that Samnyása which is one with it essentially as mentioned in Shl. 5. Such a Samnyása without Yoga, however, if Arjuna meant it, is painfully attainable

Arjuna abstains and says he will not fight. It is anything but Yoga. Shri Krishna recommends to him Yoga which requires that he shall not abstain, i. e., not avoid but allow the fight or action that has come to him unsought, himself remaining ever unconcerned, whether there is harmony or disharmony, success or failure. There will be actions in Yoga, not because its follower wants them, but because he, consistently with his attitude, will not stop the energizing Rajas which must function and generate actions. It is more the attitude towards actions than the actions themselves, that forms the essential feature of Yoga. A Yogi has no more interest in any action than has a Samnyási. A Samnyási will not abstain any more than will a Yogi. And if non-abstention from unconcern characterizes Yoga, Yoga consistently goes with Samnyása. Arjuna, however, in his inquiry Shl. 1, seems to refer to some sort of Samnyása which does not go with Yoga, nor with which goes Yoga. The Karma-Samnyása to which Shri Krishna refers in Shl. 2 is such. But if this is what Arjuna means, Karma Yoga which is recommended to him excels it. The sort of Samnyása *sine* Yoga, i. e., one which would justify what the Yoga would not, brings pain to the being, says Shri Krishna. It is hard to attain. There is not a Samnyása which will countenance his neglecting Yoga and at the same time ensure his well-being. Neglect of Yoga plunges the being in pain and misery and such Samnyása will do the same. Every Samnyása which Arjuna can think of that allows what the Yoga would not allow, can not only not benefit him in the least, but will bring him pain.

Then there remains the Samnyása which disallows nothing which the Yoga allows. Such Samnyása will not contemplate or sanction neglect of Yoga. If anything, it will be Yoga *plus* something. Arjuna is quite welcome to such Samnyása which, whatever its other demands, will demand of him all that the Yoga does. Such Samnyása can crown Yoga rather than take its place. Such Samnyása presupposes one's being versed and refuted in Yoga rather than his seeking to neglect or avoid Yoga and trying to displace it by something which will sanction such neglect.

Arjuna seeks his well-being. It consists in his attaining to perfection and Eternal Peace, free from all imperfection and agitation and

change. Call it Existence, Power, Jñāna, Happiness or Bliss, it is Eternal and perfect and knows no change or diminution. Such is the climax of well-being. It coincides with what the Āryan Philosophy calls Brahman beyond the three Gunas which individualize, agitate and differentiate and limit, confine and obscure, wherever they make their appearance. In attaining the Brahman, i.e., in crossing beyond the three Gunas or, which is the same thing, beyond the three-Guna-imbued Prakriti, one ensures his highest well-being.

It is his well-being that Arjuna seeks. That was what he appealed for (Ch II, 7). For the same he appeals in Shl 1 here. Shri Krishna recommended Yoga which required that he should not abstain, and explained to him the attitude he should adopt. One harmonized in Yoga, says Shri Krishna, speedily attains to the Brahman, which, in other words, means that he attains his highest well-being. What more does Arjuna want? He thus disposes of Arjuna's inquiry wherein he wishes to be told which is better, Samnyāsa or Yoga. Shri Krishna does not object to Samnyāsa which as much ensures one's well-being as does Yoga. But what does Arjuna want it for? Yoga ensures his highest well-being, and Samnyāsa will not let him neglect Yoga. As for Yoga-less Samnyāsa or Karma-Samnyāsa, if Arjuna contemplates it, Shri Krishna has already expressed His opinion, that it is painfully attainable and that Karma Yoga excels it.

What then does Shri Krishna's reply to Arjuna's inquiry about *Samnyāsa of actions* and Yoga amount to? That Arjuna cannot neglect Yoga without endangering his well-being, that Samnyāsa which will equally ensure his well-being will not sanction his neglecting Yoga or going against it; that they are essentially one and so do the wise view them; that any Samnyāsa, if Arjuna has such in mind, which does not necessitate the attitude of Yoga or is Yoga-less, brings pain; that such Samnyāsa, which Shri Krishna calls Karma-Samnyāsa, is inferior to Karma Yoga; and lastly, that the Yoga which He recommends to him, enables one to speedily attain to Brahman and thus to ensure his highest well-being, and there is nothing more than this that even Samnyāsa can do.

One harmonized in Yoga Shri Krishna styles Muni (lit., the silent one). Such a one rests in Sattva beyond the influence of the agitating and couraging Rajas which constitutes speech, and beyond the objective Tamas where the speech informs itself. He rests beyond speech and is therefore silent. His is not the speech any more than are actions which the Prakriti left to itself generates.

योगयुक्तो विशुद्धात्मा, विजितात्मा जितेंद्रियः ।

सर्वभूतात्मभूतात्मा, कुर्वन्नपि न लिप्यते ॥ ७ ॥

नैव किंचित्करोमीति, युक्तो मन्येत तत्त्ववित् ।
 पश्यन्शृण्वन्स्पृशन्निघ्नन्नश्नन्नाच्छन्स्वपन्श्चसन् ॥ ८ ॥
 प्रलपन्विसृजन्वृद्धशुन्मिषन्निमिषन्नपि ।
 इन्द्रियाणीन्द्रियार्थेषु, वर्तत इति धारयन् ॥ ९ ॥
 ब्रह्मण्याधाय कर्माणि, संगं त्यक्त्वा करोति यः ।
 लिप्यते न स पापेन, पद्मपत्रमिवांमसा ॥ १० ॥
 कायेन मनसा बुद्ध्या, केवलैरिन्द्रियैरपि ।
 योगिनः कर्म कुर्वन्ति, संगं त्यक्त्वाऽऽभ्युदये ॥ ११ ॥
 युक्तः कर्मफलं त्यक्त्वा, शान्तिमाप्नोति नैष्ठिकीम् ।
 अयुक्तः कामकारेण, फले सक्तो निबध्यते ॥ १२ ॥

7. The Yoga-harmonized, perfectly pure self, the victorious self, one who has conquered the senses, himself the self of all beings, even though acting, he is not polluted.

8. "I do nothing", so the harmonized Tattvavit (knower of That, the Essence) ought to believe. Seeing, hearing, touching smelling, eating, going about, sleeping, breathing,

9. Speaking, letting go (exerting), grasping, opening and closing the eyes even, (in all these) thinking that the senses move among the sense-objects,

10. Who, forgoing attachment, performs actions, dedicating them to Brahman, polluted he is not by sin, as a lotus leaf (is not) by water.

11. By body, Manas and Buddhi, wholly through the senses only, the Yogis perform actions, abandoning attachment, for self-purification.

12. The harmonized, abandoning fruit of action, attains to the everlasting Peace. The non-harmonized, by reason of desire (Kāma), attached to the fruit, is bound.

Shri Krishna Himself said that one harmonized in Yoga attains to Brahman, i. e., ensures his highest well-being. So far as the ensuring of his well-being is concerned, Arjuna can have nothing to say against Karma Yoga. Arjuna saw sin in action and wanted to avoid it (I, 45). The sin he sees in action and his well-being which he seeks, cannot go together (I, 31), and hence he abstains. Shri Krishna does not advance that sin and one's well-being can go together. He, however, says that while actions are sinful and the source of bondage, there are

circumstances under which they cease to be so. The mere fact that there is action does not mean that it should be sinful or the source of bondage to a being. Action for the sake of Yajna will not cause bondage nor be sin (III, 9). His resting in Yoga will take the sin out of every action that may appear in relation to him, because every action with such an attitude will be for the sake of Yajna. There is danger of sin and bondage in action, but Yoga ensures safety from every such danger even in the midst of actions (II, 50), and secures one's well-being (II, 51). Thus there are actions without Yoga and actions with it. The former are sinful and the source of bondage, the latter devoid of both. What makes this difference which is as great as it is important for every being to know and ever keep in mind? It is the presence or absence of attachment for action or its fruit that makes all the difference. Be the actions virtuous or vicious, be they voluntary or forced, be they achieved or doomed to failure, attachment, even the most distant and however hidden, defeats Yoga, non-attachment establishes and ensures it. This Yoga, of which non-attachment is the very essence, Shri Krishna recommends to Arjuna. Yoga thus does not disallow actions, does not allow abstention from any, but only lays the whole stress on non-attachment.

Arjuna hears of Samnyāsa which is compatible with actions being renounced actions which the Yoga does not disallow, nor abstention from which it will allow or justify. Yoga ensures safety from danger in action, thinks Arjuna, but the dangerous actions are there, and thus danger remains looming overhead. In Samnyāsa, he thinks, with actions being renounced, the very cause of danger disappears. In Yoga he sees the danger kept off, in Samnyāsa he thinks it dismissed. This makes him inquire about Samnyāsa and Yoga as to which is better. In his very words Shri Krishna sees at once that he fails to grasp the essence of Samnyāsa as much as he, in his question which begins the third chapter, had failed to grasp the essence of Yoga. Shri Krishna in the third chapter explained to him that Yoga did not mean that there should be no action. Here in this chapter He explains to Arjuna that Samnyāsa does not mean that there shall be no Yoga. Action with Yoga, He there established, meant safety and well-being, that without Yoga meant danger, sin and bondage. Samnyāsa, He here says, as much as Yoga means well-being. Samnyāsa does not mean neglect or negation of Yoga, but on the other hand it is essentially one with it. It disallows nothing which the Yoga sanctions. It, therefore, cannot divorce Yoga and take its place. Such Samnyāsa which does not displace or divorce Yoga Shri Krishna designates Samnyāsa which as much as Yoga ensures one's well-being, Any Samnyāsa which discountenances or displaces Yoga

brings only pain, says He. He designates it as Karma-Samnyāsa and says that Yoga certainly excels it

Thus Samnyāsa too, Shri Krishna makes Arjuna to understand, will not allow him to neglect Yoga and justify his abstention which vitiates Yoga. One fact explains Arjuna's whole conduct. One idea firmly rooted in him rules him throughout. It is the sin he sees in action, and that sin cannot lead to one's well-being.

Shri Krishna said that none can even for a moment remain without action (III, 5), that even a Jñāni is impelled to action by his Prakṛiti, and that restraint is of no avail (III, 33). Shri Krishna's allusion to actions being renounced (IV, 41), while treating of Jñāna for which Arjuna is not disqualified, because he is ever so sinful, makes him catch at Samnyāsa which seems likely, he thinks, to justify his abstention from action wherein he sees sin. The sort of Samnyāsa justifying abstention and therefore Yoga-less, which Arjuna perhaps contemplates, will bring him pain, says Shri Krishna. And Arjuna is left where he was at the end of Chapter IV, i. e., not allowed to abstain, with Yoga recommended and Jñāna not denied. Jñāna which will allow no neglect of Yoga.

Arjuna throughout betrays his inclination to abstention from action wherein he sees sin. Shri Krishna tries to establish that such abstention on his part is always sinful, while it is possible for him to divest action of its sinfulness. One harmonized in Yoga, He said, attains to Brahman, to his highest well-being. Such a one, He says, even while in action, is not tainted by it. Thus sin will not attach to him, action notwithstanding. What is it to be so harmonized in Yoga? It is to be the self perfectly pure and victorious, and having conquered the senses. It is, further, to be the essence and self of all beings. As the self perfectly pure, he rests beyond all Prakṛiti, and therefore beyond all impurity of which it is the prime source. So resting, he is beyond the reach of Prakṛiti and therefore necessarily beyond all action which its Rājas Guna generates. How can actions taint him when they fail even to reach him? His being thus perfectly pure and resting intent on and unified with the Self beyond Prakṛiti does not mean that the Prakṛiti which embodies him will not have its course or that he shall stay or in any way influence it. In having its inevitable course it will generate actions, but they reach not him beyond the Prakṛiti, much less taint him. Abstention or interference, on the other hand, would mean his being dislodged from his position beyond the Prakṛiti and being attached to its course. He is no more a Yogi harmonized in Yoga and sinless beyond the reach of actions which are being generated. He is not unattached to actions but a being tainted and influenced by them. One harmonized in Yoga and resting as the self

perfectly pure, answers to the attitude of a Gunātita (one beyond the Gunas), the highest Yogi.

But one may rest in Sattva and be harmonized in Yoga. Shri Krishna styles him the victorious self. His victory is over the Rajas Guna and is so complete that he feels not its slightest agitation. He answers to a Jnani as distinguished from the perfectly pure self who is a Tattva-daishi. Actions are the outcome of the functioning of the Rajas Guna of Prakriti. His resting in Sattva does not mean that he shall not let the Rajas have its play, nay more, any interference in its play would mean his being dislodged from the Sattva and feeling attachment or concern for the Rajas and ceasing to be harmonized in Yoga. Resting in Sattva beyond the Rajas, the actions generated by the latter taint him not. Such is what Shri Krishna styles the victorious self.

One may rest at the highest point of concentration of Rajas and be still harmonized in Yoga. He feels the agitation but never interferes in the course of the Rajas which differentiates as it plays and generates actions. The differentiations of the Rajas are the senses which the self is said to have controlled or mastered.

The perfectly pure self, the victorious self, and one who has conquered the senses,—all the three have one common characteristic and that is unconcern and non-attachment in the course of the energizing Rajas. This is the essence of Yoga, and whoever possesses it is harmonized in Yoga or is a Yogi. There is one more attitude which Shri Krishna mentions as constituting Yoga. It is the attitude of Sarva-bhutātma-bhutātmā, i. e., being himself the self of all beings. It means ridding oneself of the sense of individuality, of "I-ness", and expanding the individual self, the "I", into the All-self or the Universal Self. It means not allowing oneself to be influenced by any limiting Tamas and be imbued with the sense of "I" as distinguished from "Not I".

The Mumukshu, it will be remembered, is perfectly unselfish but not selfless. He is imbued with the sense of "I" and thus recognizes his limited individuality. Such a Mumukshu, unattached to every objectivity other than his own "I," is not yet harmonized in Yoga. To be so he has to rid himself of and sacrifice his sense of "I," i. e., rid himself of the influence of the last remnant of Tamas which limits him. This done, he ceases to be "I" or the individual self, and realizes himself as the existence which is common to every being in existence. He is the self of every being. He is Sarva-bhutātma-bhutātmā.

Concern or attachment comes in when there is duality of some one to be attached and something to be attached to. Concern or attachment is felt for any action because the latter brings one in touch with what he is attached to. Where there is such attachment the being is said to be

tainted by action. Where the attachment is absent he is not tainted, action notwithstanding. The self who is the self of all beings recognizes no duality. There is thus nothing to be attached to and he is thus not likely to be tainted by action. There is nothing that is not himself.

The Mumukshu, when he sacrifices the last remnant of Tamas and with it his "I-ness", becomes a Yogi or one harmonized in Yoga and rests as (1) the one Universal Self (Saiva-bhūtātma-bhūtātmā), or as (2) the Omnipotent Self (one who has conquered the senses), or as (3) the Omniscient Self (the victorious self), or as (4) the source and essence of all being-ness, power and knowledge or Jñāna (the self perfectly pure). These are the four stages of Yogi in touch respectively with the Tamas, the Rajas, and the Sattva, and as resting beyond the Sattva, in his four stages of consciousness Jāgrat, Swapna, Sushupti and Turiya. Whatever the attitude, ever unattached and recognizing no duality, he is perfectly unconcerned in the course of the energizing Prakṛiti which embodies him, and not tainted by any action which it generates and which the Yogi appears as performing. Any abstention or interference will vitiate his Yoga. A Yogi will never do it. Its course the Prakṛiti will and must go, and actions there must be, and hence Shri Krishna says that one harmonized in Yoga, even in action, will not be tainted by it. His is, what He said before, inaction in action and action in inaction.

Such is the Yoga which Shri Krishna recommends to Arjuna. He does not recommend action but advises sacrifice of self and unconcern for the energizing Prakṛiti. Arjuna keeps the self and heeds the Prakṛiti in his attitude of abstention which is not Yoga and will not be Samnyāsa, as he seems to think.

Will a Samnyāsi be anything but the self perfectly pure? Will he not be the victorious self? Will he not have conquered the senses? Will he recognize any duality? If not, will he not be Saiva-bhūtātma-bhūtātmā? Will he interfere in the course of his Prakṛiti which individualizes him? If not, will not the Prakṛiti according to its nature generate actions? Will there be absence of action in relation to a Samnyāsi any more than in the case of one harmonized in Yoga? Why should such actions taint one who has no hand in determining them and is perfectly unconcerned as to whether or how they are determined?

There is nothing which Shri Krishna says here about one harmonized in Yoga that will not be found in a Samnyāsi or which a Samnyāsi can do without. Arjuna can no more avoid the fight as a Samnyāsi than he can do it consistently with his being a Yogi. Be he one or the other, he must leave the Prakṛiti to its course and himself remain unconcerned, or rather he must cease feeling concern in whatever pertains to Prakṛiti.

which then cannot but run its course and generate actions. Any departure from such an attitude vitiates Yoga as also Samnyāsa.

The sacrifice of self which precedes one's being harmonized in Yoga answers to Pranipāta (complete prostration or bowing down) with surrender of self and turning away from Tamas, Pranipāta which Jñāna demands (IV. 34) Paupīashna (repeated questioning) corresponds to one's unconcern for and keeping himself off from the coursing Rajas and being intent on the subjective Sattva, and service corresponds to the very fight which Shri Krishna recommends to Arjuna and which is nothing else than letting the Prakṛiti conform and contribute to universal harmony the service *par excellence*.

Actions taint not one harmonized in Yoga, says Shri Krishna. This implies that the mere presence of actions does not mean that they should necessarily taint one in whose relation they appear, and not that they are necessarily absent. Shri Krishna Himself makes this sufficiently evident when He speaks of Himself as performing actions and that too unwearyingly (III, 23), and then says that they taint Him not (IV, 14).

Yoga does not mean that there shall be no action, nor does Samnyāsa mean that one shall avoid or prevent it. Wherever there is Prakṛiti there will be action, and neither a Yogī nor a Samnyāsī shall concern himself with Prakṛiti or what pertains to it, and therefore with action too which it generates.

The harmonized Yogī as the perfectly pure self, intent and unified beyond even the Sattva, is not aware of his very existence in Sattva. He is a Tattvadarshī or Tattvavit, as Shri Krishna calls him, and to Him He refers as the Yogī who believes " I do nothing " It does not mean that he recognizes his " I " and speaks of himself as doing nothing, but that wholly absorbed in That (Tat) beyond Prakṛiti, he is not aware of his very existence in Sattva, much less of the energizing Rajas which generates actions.

Next comes the victorious self centralized in Sattva beyond but in view of the energizing Rajas resting as an unconcerned witness. This is the attitude which Shri Krishna depicts from the latter half of Shl 9 to Shl 12. He views every action as the functioning of the energizing Rajas differentiated as the various senses and the Prāṇas, playing among their respective objects in the objectivity.

While the perfectly pure self is spoken of as disowning all action, the victorious self and the other two are described as being more or less aware of actions, their place and their fruits. That there are actions in relation to them, Shri Krishna does not deny, and sees no harm in saying even that they perform them, meaning thereby that their being even aware of them, does not vitiate their Yoga or pollute them with sin.

There is not an action they avoid or advance. None they favour, none foil.

The victorious self centralized in Sattva has every action of his dedicated to Brahman, says Shri Krishna. From its very starting with the first agitation of Rajas to its again subsiding from where it rose, the victorious self feels not the least concern in the entire course of the energizing Rajas. From Brahman it starts in the evolution of the Universe, plays its assigned part, whatever it be, and to Brahman, its source, it returns and therein subsides. To the Brahman thus he dedicates every action that is being generated by his energizing Prakriti having its play. This dedication of all actions to Brahman is the same as renouncing all actions to Himself to which Shri Krishna referred in Ch III, 30

The victorious self harmonized in Yoga and so performing actions, dedicating them to Brahman, and himself remaining quite unattached and unconcerned, is in the midst of actions and still not the least sin attaches to him. It shows that by the mere fact of the presence of actions in relation to a being, it should not follow that sin should attach to him. But, at the same time, it is equally true that there will be no sin but for action. Thus the Yogi remains free from sin while continuing in the midst of the very thing whence all sin becomes possible. Such an attitude Shri Krishna compares to that of the lotus leaf in the midst of water.

Water wets what it touches but not unless the object in contact with it absorbs it. It thus fails to wet the lotus leaf. Water corresponds to action, wetting to sin. The presence of water does not mean that an object shall be wetted any more than an action means that it shall be sinful. But there will be no wetting without water just as there will be no sin without action. The lotus leaf continues unwetted because while being in the midst of water it absorbs none. Even so does a Yogi in the midst of action remain free from sin, because, free from all attachment or concern for action, he appropriates none. There will be no more Yoga or Yogi without action than there will be any lotus without water. Thus flourishing in action a Yogi will not let action taint him just as the lotus leaf flourishing in water will not let water wet it.

Shri Krishna, next, in Shl 11 speaks of the third attitude, mentioned in Shl. 7, of the Yogi who has conquered his senses. He is in touch with the agitating Rajas, resting at its highest point of concentration as the victorious self does in Sattva.

While the victorious self recognizes the senses functioning in the sense-objects and has his actions dedicated to Brahman, the self who has conquered his senses is still aware of the actions that are being performed by his body, Manas and Buddhi. He is as much unattached and

unconcerned in the courising Rajas as the victorious self himself, though he has not quite crossed beyond the range of the energizing Rajas as has done the victorious self, and to that extent there still remains some impurity attached to his self. The actions he performs with his body, Manas and Buddhi ensure the purification of his self, says Shri Krishna

The Yogi appears performing actions in the functioning of his body, Manas and Buddhi. Each of them has the courising and differentiating Rajas playing in it. Through this differentiating Rajas they function and act. The differentiations of the Rajas constitute the senses as they sense the objectivity to which they tend and lead. Through these senses and through them alone act the body, Manas and Buddhi of the Yogi, and according as the one or the other acts, he is said to be acting with the one or the other. A Yogi, therefore says Shri Krishna, performs actions with his body &c, and that wholly through the senses only i. e., through the differentiating Rajas on the several planes.

But, it may be said, the Yogi has no interest in any action which his body, Manas or Buddhi may perform. Where is the harm if he prevents such action from being performed? He wants nothing from the action and therefore loses nothing by its being not performed or allowed. Had it not occurred, the Yogi would not have desired it. Where is the harm in preventing its occurrence? And why should Arjuna's abstention be not viewed and allowed in such light, consistently with the Yoga recommended to him?

To this Shri Krishna replies that the Yogi acts for the purification of the self. The Yogi has no interest in any action. By the non-occurrence of any action he will lose nothing, because he expects nothing from its occurrence. But it must be admitted that the Yogi would not wish its non-occurrence any more than he would do its occurrence. Its occurrence he leaves to his body, Manas and Buddhi, as the case may be, himself intent on the subjectivity. Does he do the same with its non-occurrence or does he come down to effect it? If the former, there occurs nothing that requires to be prevented. If the latter, either he is attached to action and therefore not a Yogi, or his conduct is inexplicable. Why should he prevent any action which he has no hand in generating and wherein he feels no interest, and that too when he is equally not interested in its non-occurrence?

While such prevention serves no useful purpose of his and even vitiates his Yoga, if it does anything, non-prevention on his part and leaving actions to be determined by his body, Manas and Buddhi, or acting with them, as Shri Krishna expresses it, serves a very useful purpose without the Yogi not so much as even wishing it.

What are these actions performed with the body &c. They are the outcome of the energizing Rajas of the Prakriti having its play the Prakriti which individualizes him and which is the mould of his incarnation impulse. The playing of the Rajas ensures the dissolution of the mould while it generates actions too. It is not that the Yogi wishes it or even thinks of it. But that does not mean that the mould shall not be dissolved as the effect of the Rajas having its play or of the actions that will be generated. The mould is not the essence of the self it individualizes. It is something foreign to its essence. It is an impurity and this is in the process of being removed while actions are being performed with the body &c. The Yogi wants not actions intent as he is on the Subjectivity. But that is no reason why he should not let this process of purification go on by leaving the Rajas to its play. For the purification of the self, therefore says Shri Krishna, a Yogi acts with his body, Manas and Buddhi, wholly through the senses.

Shri Krishna then speaks of the Yogi with the fourth attitude where besides being aware of the actions performed by his body &c, he sees their effects in the objectivity. But remaining unconcerned in the fruit or effect of the actions as they play in the objectivity, he equally leaves his Prakriti to its course. He is harmonized in Yoga and attains to everlasting peace, actions notwithstanding.

The attitude of the Yogi towards actions differs according to the progress he has made on the Path of Yoga. According to his stage of development and advance, he will be aware or not of actions or their fruits, but in every case there is the sacrifice of self and perfect unconcern for actions and their fruits. These distinguish a Yogi from a non-Yogi. These make Yoga. Their neglect vitiates Yoga.

In view of the Prakriti with its Rajas Guna individualizing every being, not excepting even a Yogi or a Samnyási, actions are inevitable. They appear in a Yogi as much as in a non-Yogi. What is to be avoided and guarded against is not so much action as attachment to it or its fruits. A Yogi forgoes all attachment for the fruits of actions, a non-Yogi by virtue of desire or Káma which burns in him is attached to the fruits. The unattached Yogi attains to everlasting peace, the attached non-Yogi becomes subject to bondage. The same actions which in the former ensure the dissolution of the mould which individualizes and confines him, become the source of bondage to the latter. The former experiences perfect peace even in the midst of the very actions which to the latter become the source of constant agitation and unrest. And all this difference results solely from the absence in the one, and the presence in the other, of attachment to actions or their fruits actions which obtain in relation to both.

सर्वकर्माणि मनसा, संन्यस्यास्ते सुखं वशी ।

नवद्वारे पुरे देही, नैव कुर्वन्न कारयन् ॥ १३ ॥

13. All actions, by Manas renouncing, rests at ease the self-controlled indweller in the nine-gated city, neither (himself) acting nor causing (any one) to act

Actions in the Yogi serve to ensure the dissolution of the mould of Prakriti or the body which individualizes him. But from this it is not to be understood that the Yogi himself evinces any concern in such dissolution being effected. He is as much unconcerned in it as in the actions themselves or their fruits. He feels not the bondage of his body. With the sacrifice of his self, or " I ", which sets him on the Path of Yoga and dubs him a Yogi, the body which once bound him ceases to be his bondage. Its dissolution will not make him more free, him who experiences perfect freedom while still in the body itself. The moment he sacrifices his " I ", his individual self disappears in the Universal Self, He crosses beyond his Manas which clothes the " I " which he sacrifices, and rests intent on the subjectivity. His leaving the Manas and feeling no longer any concern for the actions springing therefrom, Shri Krishna describes as all actions being renounced by the Manas. No more recognizing any duality he rests in ease and ever undisturbed in the body which still persists but is no longer to him the source of agitation and bondage. He has disowned the body, and with it all actions which agitate it, and has realized the existence he is, independent of the body.

To the Yogi who has realized his existence as the Sarva-bhutátma-bhutátma, what he once took to be, and what to others still appears as his body, is no more than what a single tiny cell of a being's body is to the Jivátma. He is no more concerned in the functioning of such body than the Jivátma concerns himself with the functioning of any particular cell of his body. It no more limits him than the cell limits the Jivátma. Its persistence or dissolution makes as little difference in his freedom as that of the cell he does to the Jivátma. Such is the Yogi and such to him is the body which he appears to others as indwelling.

Nine-gated city, Shri Krishna calls the body. The nine gates are the nine apertures of the body. They are, ears (2), eyes (2), nostrils (2), mouth (1), generative organ (1) and the anus (1). There is thus no lack of outlets for the Yogi to pass out of the body which he indwells, nor any lack of inlets for his enemies in the objectivity to pass in. Resting, however, in the citadel of Sattva where nothing confines his view which embraces the whole Universe, and intent on its very source beyond the Sattva where what to others appears as the body or the city he indwells is to him only a tiny speck vitalized by his Universal Self, the Yogi has not even the idea

that he indwells the city, much less does he ever think of leaving it. Its presence puts no limit on him, its absence will not make him more free. He is the same, perfectly free, with or without it.

While he rests in the citadel of Sattva, the nine-gated city is all bustle and active from the Rajas being left to its play. He, says Shri Krishna, does nothing nor causes anything to be done in all that the body appears engaged in, nor allows himself to be influenced by it.

न कर्तृत्वं न कर्माणि, लोकस्य सृजति प्रभुः ।

न कर्मफलसंयोगं, स्वभावस्तु प्रवर्तते ॥ १४ ॥

नादत्ते कस्यचित्पापं, न चैव सुकृतं विभुः ।

अज्ञानेनावृतं ज्ञानं, तेन मुह्यन्ति जंतवः ॥ १५ ॥

14. Neither agentship nor actions of the Loka, the Prabhu (Lord) creates, nor the coincidence of the fruits of actions. Swabháva (nature) it is that operates.

15. The Vibhu (Omnipresent, all-pervading) accepts (receives) neither the evil nor even the well-doing of any one. By Ajnána is enveloped Jnána, thereby are deluded the creatures.

Shri Krishna would not deny actions, nay, would even assert their presence, in relation to one who rests intent on Brahman. Even with the body agitating and acting, the Yogi, says He, rests in ease and undisturbed, and what is more, does nothing nor causes anything to be done. This is something incomprehensible to Ajuna. There are actions. He may not feel concern for them. He may not influence them one way or the other. But whose are they if not of the Yogi ? Who is the agent if not he ? Be they even ordained or determined by his Prárabdha. Shall he, therefore, cease to be agent or disclaim his agentship ? There is, further, the coincidence of the fruits of actions which befall a being. Whose are these fruits and whom do they befall if not the Yogi, and whence does come the coincidence of the fruits if not from him ?

Such and similar doubts and questions, naturally enough, rise in the mind of a being who is still imbued with the sense of " I " and is not yet selfless, who has, in other words, not realized what Yoga is and what it is to be a Yogi. The individual self, as such, cannot comprehend or realize his own attitude as a selfless Yogi. But he can, however, be made to understand the possibility of such existence and then asked to consider if he can apply it to himself.

This is what Shri Krishna does for the edification of Arjuna. Arjuna knows that there is the Lord or Ishwara (Prabhu) who presides

over and rules the Universe. The Universe consists of various Lokas (worlds) with their respective individual existences engaged in action. There are actions , there are beings who act or are agents. There are the fruits of actions occurring to the beings who had a hand in their initiation. Do these actions belong to the individual beings or to the Lord ? Is it the being or the Lord that is the agent ? Is it the being or the Lord that meets with the fruits of actions ?

If it be the being, and not the Lord, that is concerned in all these, Arjuna must admit that the Lord can preside over and rule the innumerable beings, and still can disclaim all actions, agentship and the coincidence of the fruits of actions, which are determined by the beings. The embodied being has the Jivátmá that presides over and rules the various planes of Buddhi, Manas and the body, wherein function the individual cells or units which constitute each plane, as the Universe has its Lord or Piabhu presiding over and ruling the various Lokas wherein appear engaged in action the individual beings which people each Loka. Why cannot the Jivátmá rest unconcerned in the functioning body without being his the actions which are of the cells or units which build up the body, if the Lord can so rest with respect to His body, the Universe, wherein all actions, agentship and coincidence of the fruits of actions belong to the individual units or beings and not to Him ? What is allowed to the one cannot be denied to the other. Such an attitude is possible. Such an attitude is Yoga. Let the Jivátmá adopt it and he is a Yogí

If it be said that the Lord presides over and rules the Universe, ordains every individual's actions, and brings about the coincidence of the fruits of actions, where is the justification of any being trying to initiate any action or attempting to stop or modify any, taking upon himself the agentship or believing that he brings about the coincidence of the fruits of actions ? Let the being with such a belief leave all to the Lord and not assert his individual self, no matter what happens, and he is as selfless as a Yogí.

Whatever the view or belief adopted, a being can avoid asserting his individual self in any action, and disclaim all agentship or selfish initiation or interference in any action. Conforming to the former view, one becomes a Yogí or a Jnáni, conforming to the latter, he becomes a Bhakta. The former is adapted to one who has his intellect more or less developed, the latter even to him who is not much advanced. The former suits him who has learnt to distinguish the indwelling self from the body he indwells, the latter also to him who has not sufficiently advanced to understand or make such distinction. The former will suit the most unselfish self, unconcerned in everything objective to himself, who has realized his individuality centred in his Manas. The latter will

suit even him who may not be quite unselfish, who has not freed himself from all attachment to objectivity, and who still identifies himself, more or less, with his personality

In view of Arjuna's position which is that of a perfectly unselfish Mumukshu who rests centred in his Manas, turned away from everything objective to himself, Shri Krishna here advances the former view, disclaims all actions for the Lord and denies Him all agency and coincidence of the fruits of actions.

Every objective manifestation has being. It 'is'. Besides this "is-ness" there is action. 'Is-ness', or the attribute of "being" comes from the Sattva Guna of Prakriti. Action which is exhibited by what has being comes from the Rajas Guna. The Tamas Guna serves to inform what thus becomes endowed with being-ness and action. What becomes endowed with being-ness is beyond the being-ness itself. It, however, is something which makes the being-ness of the being possible. It is the essence of all being-ness, whether viewed in connection with the Universal Existence as a whole or with any individual existence or being therein. It is beyond even the Sattva Guna of Prakriti which confers being-ness on it. It is the Be-element or the very Be-ness, making every conceivable being-ness possible. Shri Krishna styles it Prabhu (from *pra*, showing fulness, and *bhu* to be) which literally means fulness of being-ness, the essence of all being-ness, without which no beingness would be possible, much less, any being. This Be-element, as the Prabhu may be called, rests as the basis of every being, universal or individual. What is there in the being besides this Be-element? There is the idea of "is-ness", existence, Sattva. But Sattva characterizes Prakriti of which it is a Guna. It rises with mere association of Prakriti just as the centre of a circle rises in view of the circumference. It is the subtle essence of the being, and the subtlest manifestation of what rests beyond the Sattva and therefore beyond the Prakriti. Prakriti, wherever present, is three-Guna-imbued. Thus while it generates being-ness or existence, it at the same time, by virtue of its Rajas Guna, energizes it. From the centre down to the circumference is the entire range of the play of the Rajas Guna. Before the association of Prakriti, before any demarcation of being by the informing and limiting circumference, there was the state of equilibrium. The demarcation or limitation disturbs the equilibrium, and there is existence, agitation and form, with variations and differentiations. In the agitating and energizing Rajas is the root of actions. The same, again, confers agency on the central existence or being who identifies himself with Prakriti and appropriates to himself the modifications which the coursing Rajas undergoes. The same Rajas is responsible for what is spoken of as the coincidence

of the fruits of actions which become as much attached to the existence as the actions themselves. The demarcating Prakṛiti is at the bottom of actions, the agentship and the coincidence of the fruits of actions. With it they all show themselves. Before its manifestation in the form of demarcation, there was That which with demarcation becomes endowed with existence, action and form, but there was no idea of central existence, nor of action nor form and, therefore, none of agentship nor of fruits of actions. This state prior to demarcation is Prabhu beyond even the Sattva. Who determines the demarcation? Not the Prabhu or the Lord who, therefore, has no hand in the creation or manifestation of agentship, actions or the fruits of actions though at the same time it should be remembered that no such manifestation would have been possible but for the Lord who makes the very idea of existence possible and without such idea there certainly cannot be any agentship or action or its fruit. The demarcation is determined by the influences of Saṃskāras which become stamped on the central existence or Sattva or being-ness of the being who shows attachment for them. The central existence is the being's own bhāva (being-ness), his Swabhāva. This Swabhāva determines the demarcation and what it shall be, and it is this Swabhāva that is working and operating in the being's agentship, actions and the fruits of actions. It rests with the being to determine his Swabhāva, what it shall be, as also whether there shall be any in future. They all agentship, actions and fruits go with Swabhāva which is the central individualized existence in Sattva, and attachment to these in its turn, will build up some Swabhāva or another. The Yogi strikes at the root of the Swabhāva itself. What Swabhāva there already is, he leaves to work itself out, himself intent on the Prabhu beyond, where he recognizes neither agentship nor actions nor fruits, and heeding nothing which in any way pertains to the Prakṛiti, he creates no Swabhāva for the future. Beyond Swabhāva, the one he now has or any other which he could possibly have, the Yogi can and does rest. And that Arjuna can and shall do. That is what Śrī Krishna means to convey to him when He tells him that the agentship, actions, and the coincidence of the fruits of actions, proceed only from Swabhāva, and not from the Prabhu or the Lord beyond it.

The Prabhu, as the Lord presiding over, and resting beyond, the Prakṛiti, may not be determining the agentship &c of beings. But what about the Vibhu or the Lord pervading the whole Universe and therefore pervading the Swabhāva as also everything that proceeds therefrom? There is not a point in space, nor the minutest atom, without the Vibhu being there. In every being and also in every action, in the entire Sattva, as also along the entire range of Rajas, Vibhu is ever present. He is, therefore, in every action, good or evil, virtue or vice, of every being. Shall

the good and the evil touch and taint the being and not the Vibhu who fills and pervades the being and action too? No, says Shri Krishna, they touch Him not. Every point in the Sattva as also in the entire range of Rajas is an individualized existence. The Vibhu pervading the Sattva and the Rajas, rests as the Prabhu of the individualized point, and is therefore beyond the Sattva and the Swabháva which obtains there. What is Vibhu in view of extension is Prabhu in view of every point in that extension, and Prabhu everywhere is beyond Swabháva, beyond agentship, and beyond actions, which, therefore, touch Him not, be they good or evil, a distinction which, be it noted, obtains from the point of view of the being himself, and therefore does not go, at its best, beyond Swabháva.

The agentship, actions—fruits—good and evil, virtue and vice, these proceed from Swabháva, the Sattva, where shines Jnána, undifferentiated and unobscured. The Swabháva is essentially Jnána. What is necessary is to lose Swabháva in Jnána. When, however, this is not done, the Swabháva is realized as the central existence. 'Central Existence'—What does it mean? Can there be any centre without the concurrent idea of circumference and the range extending all round from the centre to the circumference? With the recognition of Swabháva, of one's own beingness in Sattva even, rises the idea of the bounding and limiting Tamas followed by the range of extension between the two. The recognition of the limiting Tamas, which accompanies the idea of Swabháva as centralized existence, is what Shri Krishna calls the Jnána's being enveloped and shrouded by Ajnána, Jnána which is the essence of Swabháva and which becomes Swabháva only with the recognition of Tamas. There is no recognition of circumference without the idea of extension between the centre and the circumference. With this idea of extension comes in the idea of the agitating and the coursing Rajas. The ideas of central existence as acting and endowed with agentship, of actions proceeding from such existence and bearing fruits in the objectivity, and of their being good or evil—all these follow in train. They all mean and follow the enshrouding of Jnána by Ajnána, says Shri Krishna. Ajnána which deludes the being, and the delusion commencing from the moment the idea of individualized central existence takes hold of the being and Swabháva takes the place of Jnána into which it should lose itself. From Swabháva begins Ajnána. With the development of Ajnána which draws the Sāttvic Swabháva towards objectivity and Tamas, the central existence in Sattva becomes degraded into the individuality in the Manas, and finally becomes lost into the Tāmasic personality, the self-deluded and destroyed and wholly engrossed in Ajnána.

Ajuna has emerged out of the Tāmasic personality and attained to the highest development of his individuality. He is called upon to

sacrifice his self. This cannot be completely effected unless he ignores his Swabháva. This done, he is a Yogi. His are not the agentship, the actions, the fruits, the good and the evil, which all proceed from Swabháva which he ignores. His Swabháva he will have turned into Jnána by ridding it of the Ajnána which brings it into existence as the circumference does the centre.

ज्ञानेन तु तदज्ञानं, येषां नाशितमात्मनः ।

तेषामादित्यवज्ज्ञानं, प्रकाशयति तत्परम् ॥ १६ ॥

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं, ज्ञाननिर्धूतकल्मषाः ॥ १७ ॥

16. By Jnána, however, that Ajnána of whose self is destroyed, their Jnána, Sun-like, illumines That, the Supreme.

17. Those with Buddhi centred in That, with That (as) their self, devoted to That, intent on That, they go (to the state) whence there is no return, their sins dispelled by Jnána.

In the Swabháva or the idea of self-existence which rises with the idea of Sattva as the subtlest Ahamkára, is the root of Ajnána which enshrouds the Jnána in Sattva. In the ignoring of the very idea of existence, individualized and centred in Sattva, one gets rid of Ajnána. It is effected by the contemplation of subjectivity till the very idea of existence disappears. When this is attained, there remains the glorious Jnána shining like the luminous Sun, says Shri Krishna, revealing That, the Supreme.

What is the attitude of the once centralized existence in Sattva who had developed his Buddhi to the extreme, in view of the luminous and glorious Jnána with the Supreme revealed? The perfected Buddhi and the perfected self centralized in Sattva merge into and become That, therein resting and therein absorbed. Whatever individualized the self, whatever had been attached to him as impurity and sin and had moulded his being, as the individualizing Prakṛiti constituting his subtlest Ahamkára and Buddhi, is consigned to the Jnána wherein it disappears and is lost. He has all his sins and impurities destroyed by Jnána, says Shri Krishna. There is not a Samskára that remains as his any longer. There is no longer anything to constitute his Swabháva, because he is one with the Jnána which he becomes. And then he realizes That, the Supreme, which the Jnána illumines, or rather which is the illumining Jnána itself.

Every being is one with the luminous Jnána. But to be one with Jnána is one thing and to become Jnána is another. The being may be one with the luminous Jnána, but when he recognizes his individualized

existence, his Swabháva asserts itself, Ajnána envelopes the Jnána, and he is not conscious beyond his Swabháva. Him the Samskáras draw to objectivity of which only he becomes conscious. When, however, he becomes the luminous Jnána, he is all intelligence beyond his Swabháva, and to him becomes revealed That, the Supreme. Him no Samskára, as his Swabháva, draws to objectivity, and he therefore knows no return, says Shri Krishna. He is one with Brahman, Shri Krishna Himself, beyond the Gunas, the essence of all existence, intelligence and bliss. He is himself the Jnána, all-pervading and infinite. Where can he return and whence ?

विद्याविनयसंपन्ने, ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च, पंडिताः समदर्शिनः ॥ १८ ॥

18. On a perfectly learned and prideless Bráhmāna, a cow, an elephant, and even a dog and a Chándála (the low outcaste), the Sages look equally.

One centralized in Sattva and not allowing himself to be influenced by the differentiation, and varieties of objective existences which the Rajas and Tamas cause recognizes but one existence. He rests in the subjective Sattva where his Buddhi or Pandá gets developed to its utmost extreme and does not get confused by the agitating Rajas. He is a Pandit realizing sameness of existence every where.

A Samadarshi (one who sees sameness everywhere) ridding himself of the idea of existence as centred in Sattva and realizing That which rests beyond the Sattva even, becomes a Tattvadarshi (seer of That, the Essence)

A Samadarshi Pandit sees the same Sattva manifested in the Universe and never heeds the differentiating Rajas or the limiting Tamas. One cannot be a Samadarshi unless he crosses beyond the differentiating Rajas and rests in Sattva, not allowing his Buddhi to be disturbed by any agitation. From where he thus rests in Sattva to the objective personality, there are planes or Lokas peopled by beings influenced more or less by one or more of the Gunas of Prakriti according to the different degrees of development reached by them.

From the subtlest Ahamkára with the idea of existence in Sattva to the objective manifestation on the physical plane is the entire range of Prakriti. According to the predominance of one or more of the different Gunas this range can be divided into five chief planes or Lokas peopled by beings characterised by the predominating Guna of the Loka. These divisions are :

1. The Sáttvic plane where Rajas and Tamas are latent and overpowered.

2. The Sāttvic-Rājasic plane where Tamas is latent or remains overpowered, but Rajas more or less rules the Sattva. It is the plane of the Sāttvic sense-enjoyment as distinguished from the gross sensuality of the more or less Tāmasic beings.
3. The Sāttvic-Rājasic-Tāmasic plane where Tamas more or less impedes the play of Rajas which rules the Sattva. Here is formed the manas Manas in touch with the objectivity.
4. The Rājasic-Tāmasic plane where Sattva becomes completely overpowered by the growing Tamas, and the Sāttvic sense-enjoyment of plane 1 becomes degraded into the Tāmasic sensuality.
5. The Tāmasic plane where Tamas rules supreme.

The beings on the above five planes Shri Krishna respectively typifies as the learned and prideless Brāhmaṇa the cow, the elephant, the dog and the Chāndāla. The types as mentioned refer more to the types of nature than to their being human or animal. There will be human beings of all the five types. So will there be animals of different natures. But the latter from their very nature will not be so Sāttvic to perfection as to be entirely rid of Rajas, nor so grossly Tāmasic as to be dead to all sense. In thus naming human beings (Brāhmaṇa and Chāndāla) as typifying the highest and the lowest planes, and animals as typifying the intermediate ones, Shri Krishna means to convey that a human being only is capable of attaining to perfection in Sattva as the one Universal Existence, and it is he again who in his selfishness degrades himself into something worse than the lowest beast in human form.

The Brāhmaṇa typifies the beings free from all attachment to sense-enjoyment. They are perfected beings, divine and desireless, selfless existences, serving the Universe.

The cow typifies the beings still with subjective sense-enjoyments, such as obtain in the heaven of the gods. They work for the harmony of the Universe in their respective spheres. The cow typifies the heavenly cow which fulfils every desire of the gods' desire which has nothing in common with gross objectivity.

The elephant typifies the beings, virtuous and human, who, to speak metaphorically, make heaven of earth. They are unselfish though not selfless. The elephant typifies the heavenly elephant, Airāvat, of Indra, the lord of the gods. The heavenly cow fulfils the desires of the gods, the heavenly elephant, the mighty Manas, serves them in fighting the Tāmasic objectivity, the Rākshasas who now and again disturb the harmony of heaven.

The dog typifies the beings, selfish and sensual, who make of the ob-

jective earth a veritable hell. No dog, says mythology, is as a rule allowed admission into heaven, while the cow is credited with possessing the power to take others there. In all subjective sense-enjoyments derived from virtue and self-sacrifice, one seeks and secures the shelter of the heaven-bound cow. In all gross sensual enjoyments, selfish and self-destroying, one only rouses the sensual dog in him, and is doomed to due hell.

Lastly comes the Chándála, a human beast, worse than the worst beast, who makes hell his home and never so much as thinks of leaving it. A human being cannot go lower. He is but one step removed from the brute creation. A human form and self-consciousness only serve to distinguish him from a brute, some higher types of which can compare favourably with this human brute.

A Samadarshi, says Shri Krishna, himself centralized in Sattva, sees the same Sattva in the most Sâttvic and selfless Bráhmāna and in the lowest Chándála worse than the worst brute in sensuality. This does not mean that he is dead to virtue or favours vice, but only that every being, be it high or low, he equally sees and sympathizes with, and helps all towards the high pinnacle which he himself has attained. His attitude towards all beings is very much like that of the benign and merciful God towards His beings, or of a loving and impartial parent towards his unequally gifted children. The well-being of all ever rules him. In their joy is his joy and for all equally bleeds his heart when they are in pain. Himself selfless, he is the self of all. One's self is not more dear to one than they are to him who is a Samadarshi. Not that he identifies himself with any, but in his selflessness he has equal love for all.

इहैव तैर्जितः सर्गो, येषां साम्ये स्थित मनः ।

निर्दोषं हि समं ब्रह्म, तस्माद्ब्रह्मणि ते स्थिताः ॥ १९ ॥

न प्रहृष्येत्प्रियं प्राप्य, नोद्विजेत्प्राप्य चाप्रियम् ।

स्थिरबुद्धिरसंमूढो, ब्रह्मविद्ब्रह्मणि स्थितः ॥ २० ॥

बाह्यस्पर्शेष्वसक्तात्मा, विंदत्यात्मनि यत्सुखम् ।

स ब्रह्मयोगयुक्तात्मा, सुखमक्षय्यमश्नुते ॥ २१ ॥

19. Here indeed is conquered the Sarga (the evolutionary course) by those whose Manas is established in sameness. Stainless (and) same, verily, is Brahman, therefore in Brahman they are established.

20. Let not one rejoice obtaining the pleasant, nor be troubled obtaining the unpleasant. He of firm Buddhi and undeluded, the knower of Brahman, in Brahman is established.

21. What happiness the self unattached to external contacts knows in the self, he, the self harmonized in Brahma-Yoga (Union with Brahman), the happiness imperishable enjoys.

To be a Samadāishi, such as described in the last Shloka, is to have one's Manas resting in Sattva. The Manas here resting contemplates no differentiation of Rajas nor limitation of Tamas. There is no other idea but that of existence which fills the whole Universe. A being as the existence centralized in Sattva has his Manas resting in the sameness of Sattva. He rests at the top of the evolutionary course or Sarga. When he rests intent on the beyond, he is said to have conquered the whole Sarga while still in the body which has not undergone dissolution but which no longer serves to limit or bind him. His is the existence resting in sameness (Sāmya).

But sameness is the stainless Brahman, therefore in Brahman he rests. The idea of existence in view of the still persisting individualizing body, existence even so much as the one centralized in Sattva, is to the Brahman beyond the Sattva, what the centre in view of the circumference is to what obtains in the absence of the circumference. The centralized existence has, like the centre, position, not so the Brahman. The existence centralized in Sattva is thus said to be resting in Brahman, ever the same and stainless.

The existence centralized in Sattva and not dislodged therefrom by the agitating Rajas is said to have firm Buddhi. One so centred is never influenced by the harmonies and disharmonies of the differentiating and causing Rajas. Ever balanced in sameness, no harmony elates him with joy, no disharmony disturbs him. He rests the same, calm and collected, in view of both harmony and disharmony.

The idea of centralized existence even in one of such firm Buddhi means recognition of circumference, though it binds him not. It is objectivity still, though it be the subtlest and relatively subjective in view of the Universe. There is some influence still of the three-Guna-imbued Prakṛiti, and therefore delusion though reduced to minimum, from which one realizing himself as the universal existence is not quite free. He, a Samadāishi, does not still know That in which he rests as centralized existence. The idea of such centralized existence has to be sacrificed by being intent on what rests beyond the Sattva. This done, the last remnant of delusion fades away. He knows the Brahman or rather becomes It, as he had already become the universal existence by the sacrifice of his "I" and making his Manas rest in Sattva. Such a one realizing Brahman rest in Brahman says Śrī Kṛishna,

One centralized in Sattva concerns himself not with external

contacts coming through the Rajas from the objectivity below. He experiences the harmony and happiness of the Sāttvic sameness, unagitated and undisturbed by any Rajas. Be it ever so perfect relatively to the Universe which contains no happiness, however high, that is not his, and the disharmony of which not even so much as reaches him, be it ever so perfect relatively, it is, however, not more enduring than the Universe, nor more than what the Universe can make possible. Reduced to its essence the whole Universe is but a mere point or *Amsa* in the infinite ocean of Existence, Intelligence and Bliss, where it rises as a centre in view of the three-Guna-imbued *Prakṛiti*. The entire happiness centred in the existence centralized in *Sattva* and forming the whole happiness of the Universe, is thus but a point in view of the ocean of Bliss beyond the *Sattva*. The universes come and go in never-ending succession, and no two universes are exactly alike. So will end the happiness which is the essence of any one Universe and which the self centralized in *Sattva* in any one Universe experiences in himself as the Universal Self. But the same self, harmonized in Yoga and intent on the Brahman beyond such existence centralized in *Sattva*, i.e., sacrificing even such universal existence, steps into and realizes the ocean of Bliss which is to the happiness he experiences in himself as the Universal Self what infinity is to a mere point, and which is everlasting as being the very fountain from which every Universe of the never-ending series draws its point or *Amsa* of happiness.

Shl. 19 refers to one's attaining the Brahman as the ocean of Existence wherein rests as a point the Universal Self centralized in *Sattva*. Shl. 20 refers to one's attaining the Brahman as the ocean of Intelligence wherein rests as a point the omniscient Universal Self. Shl. 21 refers to one's attaining the Brahman as the ocean of Bliss to which the happiness of the Universal Self is a mere drop or *Amsa*. These three the ocean each of Existence, Intelligence and Bliss - are respectively the ideals of the *Bhaktā* who seeks his Lord, of the *Jñāni* who seeks *Jñāna* and of the *Yogi* who seeks happiness. They all must first develop themselves into the unselfish *Mumukshu* in their respective *Manas*, then sacrifice the individual self or "I", cross the whole range of *Rajas* and rest centralized in *Sattva* as the selfless existence. Here arrived, they all should then sacrifice even this selfless existence, which done, they all attain to and become their respective ideal. With the sacrifice of the individual self or "I", the *Mumukshu* rendered selfless steps on the Path of Yoga which according to the ideal receives its name, *Bhakti* Yoga, *Jñāna* Yoga or *Karma* Yoga. The Path extends to where the selfless *Mumukshu* rests centralized in *Sattva* as the Universal Existence, omniscient and experiencing the universal happiness of sameness in *Sattva*. Here arrived, the existence,

universal and even selfless, is sacrificed. He steps beyond the Path and attains his ideal.

These sacrifices every being is called upon to make before he attains to and becomes Brahman, before he is free from births and deaths: First, of the selfish personality, then, of the unselfish individuality or "I", and lastly, of the selfless existence. With the sacrifice of the first, he follows Dharma and develops virtue. It prepares him for the Path of Yoga, whatever his ideal. With the sacrifice of the second, he steps on the Path of Yoga which perfects his existence, intelligence and happiness. With the sacrifice of the third, he attains his ideal. The Jijnásu (one desirous to know) begins with sacrificing the first and develops into the Mumukshu; the latter sacrifices the second and develops into a perfected Yogi or Mukta who, sacrificing the third, becomes one with Brahman. The Jijnásu in developing into the Mumukshu is chiefly concerned in overcoming the Tamas and developing the Rajas. The Mumukshu sacrifices the last remnant of Tamas and steps on the Path of Yoga. The Yogi is chiefly concerned in overcoming the Rajas and developing the Sattva which shines brighter and steadier as he advances along the Path towards subjectivity. With the sacrifice of the last remnant of Rajas he is perfected into a Sthitaprajna or Mukta centralized in Sattva. This Sattva sacrificed, he is Brahman, the Supreme Goal.

Lower than the Jijnásu is the state of the personality attached to the objectivity outside himself. Such a one sacrifices nothing and ministers only to his personal self by fair means or foul. He is deeply engrossed in Tamas and cares for nothing but what satisfies his sensual personal self. He is a human Rákshasa, devoted to Vikarma (improper action) and ever in action.

The Jijnásu becomes devoted to virtue. His actions are Dharma. He sacrifices only in the interest of his self. His actions are Karma, as distinguished from Vikarma. They are undertaken with an eye to their fruit. They look like Yajna but are not strictly so, because they are all tainted more or less by selfishness. He is a Karmi and is ever in action to which he is devoted. He turns to virtue and away from vice till he develops into the perfectly unselfish Mumukshu.

Then comes the Yogi. His actions are purely Yajna seeking nothing for the self which he has sacrificed. The Yogi develops into the selfless existence centralized in Sattva, when he ceases to be aware of the actions themselves. In such an attitude he is a Samnyási and Mukta who reaching beyond the Sattva realizes That and becomes Brahman.

The Jijnásu bears the same attitude towards objectivity, which a Yogi himself does. The Yogi has the same attitude towards the coursing Rajas which a Samnyási has. A Samnyási is only a perfected Yogi, as a Mumukshu is a perfected Jijnásu. A Samnyási perfects into Brahman.

From the Jijnásu to the Mumukshu is the range of Karma as distinguished from the range of Vikarma which extends down from the selfish personality to the objectivity which surrounds him. From the Mumukshu stepping on the Path of Yoga to his being the centralized existence in Sattva, is the range of Yoga, of action in inaction and inaction in action. Beyond Sattva is Brahman, the Supreme Peace. There cannot be a Mumukshu that can deviate from the attitude of Jijnásu. There cannot be a Samnyási that can deviate from the attitude of Yoga.

A Yogi failing in Yoga degrades himself into a Mumukshu clinging to his individual self or "I". A Jijnásu failing in Jijnásu (desire to know) degrades himself into the sensual personality clinging to his personal self. Samnyása and Yoga and the attitudes of Mumukshu and Jijnásu are so inter-related that they cannot be parted one from the other. Abstention or interference in the coursing Rajas shall no more find justification in Samnyása than it does in Yoga. Yoga no more allows any imitation of action than does Samnyása. There is not an action which, finding sanction in Yoga, Samnyása will be justified in preventing, or which, being disallowed by Samnyása, Yoga will allow without itself being vitiated.

In refusing to fight and thus abstaining from action Arjuna refuses to step on the Path of Yoga which demands, as much as does Samnyása, the sacrifice of his individual self to which he clings. What remains to be sacrificed or renounced in Samnyása further than the self itself which a Yogi is required to sacrifice at the very outset? Actions, possessions, attachment, likes and dislikes, all these belong to the self and with it only they remain or go. A selfless Yogi has nothing left to be renounced to be a Samnyási but is himself one. Yoga and Sánkhyā are one, says Shr Kṛishna (Shl 5).

ये हि संस्पर्शजा भोगा दुःस्वप्नो नय एव ते ।

आद्यतन्तः कौतूह्यं न तेषु रमते बुधः ॥ २२ ॥

शक्तोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात् ।

कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ २३ ॥

योऽतः सुखोऽंतरारामस्तथातज्योतिरेव यः ।

स योगी ब्रह्मनिर्वाणं, ब्रह्मभूतोऽधिगच्छति ॥ २४ ॥

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषा ।

छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ २५ ॥

कामक्रोधवियुक्तानां, यतीनां यतचेतसाम् ।

अभितो ब्रह्मनिर्वाणं, वर्तते विदितात्मनाम् ॥ २६ ॥

22. What, verily, are the contact-born enjoyments, they are only the wombs of pain, having a beginning and an end, O Kaunteya, not in them delights the wise.

23. Who, prior to separation from the body, is here only enabled to endure the impulse generated by Káma (desire) and Krodha (anger), he (is) harmonized and he (is) the happy man (Nara).

24. Who is the inmost Bliss, the inmost Rest, and who is also the inmost Light, he, the Yogi, Brahmanized, to Brahma-nirvána goes (attains)

25. Attain Brahma-nirvána the Rishis, their impurity worn out, duality destroyed, self controlled, delighting in the welfare of all beings

26. To those devoid of Káma and Krodha, to the Yatis with Chitta controlled, to the knowers of self, Brahma-nirvána is in close proximity.

Contact-born enjoyments all are verily, the wombs of pain, says Shri Krishna. They, without exception, contemplate the harmony of Rajas obtaining in the objectivity. Every contact of the differentiating and ever-changing Rajas is by its nature transient. It has a beginning and an end and changes every moment. It is the same which Shri Krishna styles mátrá-sparsha in Ch II, 14. To be attached to, and rest one's enjoyment on, what is transient by its very nature, is to invite the misery which comes with its loss which is inevitable. The wise, says Shri Krishna, never delight in or dally with such transient enjoyments. For a moment they last. There is the moment of enjoyment. They then pass away making misery where they caused momentary joy. The joy goes, the misery continues, because their presence is momentary, their absence indefinite.

Such enjoyments, contact-born, having a beginning and an end, and which are only wombs of pain these are what the selfless Yogi forsakes when he ceases feeling attachment for all objectivity, feels no concern for the agitating and courising Rajas and rests in the subjective Sattva as selfless existence realizing sameness in the whole Universe.

The courising Rajas is the essence of Káma and Krodha feelings which disclose in the being concern for the harmonies and disharmonies which the Rajas meets with, courting the former and resenting the latter. He who has mastered these feelings, whom no desire draws, nor anger upsets, however strong and perfect the harmony and however violent and painful the disharmony, whose equilibrium, no courising Rajas, however

intense, ever disturbs, who, as Shri Kṛishna expresses it, while here, prior to the fall of his body, bears with perfect equanimity their impulse, he is the man harmonized and happy.

Such attitude, however, in regard to the impulse of Kāma and Krodha, must be attained by one here, i. e., on the plane of manifestation, and prior to his leaving the body, i. e., during his incarnation and not when the incarnation impulse with its strength failing commences its retreat.

From the moment the incarnation impulse leaves the body to its subsidence in the Laya state in Mulaprakṛiti before starting again as reaction, the being passes through various planes, drawn by the retreating impulse. In his retreat from plane to plane, he passes beyond the influence of the impulse of harmony and disharmony, of Kāma and Krodha, on the plane he leaves. He is even unconscious of, and therefore far from being influenced by, such impulse on some of the planes through which he passes, and is most so where the retreating impulse subsides before starting as reaction. But such attitude of his after leaving his body does not mean his having mastered the impulse of Kāma and Krodha and bearing it with equanimity nor his being harmonized and happy.

In the case of one who has not mastered the impulse of Kāma and Krodha while here in the body, he after the fall of his body is either conscious or unconscious on the planes through which he passes in his retreat. Where conscious, the impulse of Kāma and Krodha troubles him as much as it did before the fall of the body, if not more. Where unconscious, the impulse does not trouble him, but he is equally without any conscious experience of harmony and happiness, while the Samskāras, generated by him, stick to him and will determine his next incarnation, because no Samskāra gets exhausted after the body falls nor any fresh one generated. The generation of Samskāras as also their exhaustion is effected only while the body lasts and not in the interval between the fall of one body and the forming of another.

One who has mastered the impulse of Kāma and Krodha prior to the fall of his body rests in Sattva beyond the agitating Rajas, where he experiences the harmony and happiness of the sameness of Sattva, while remaining unaffected by the impulse of Kāma and Krodha. When the body falls, he preserves his consciousness of Sattva which he has developed. He is not conscious of the agitating Rajas of the various planes through which he passes, but the experience of the harmony and happiness of Sattva continues unbroken till the retreating impulse reaches the extreme limit of Sattva prior to its complete subsidence in Laya whence he will start again if there is left any unexhausted Samskāra, be it Sāttvic even.

A Samadaishi, centred in Sattva beyond the agitating Rajas before the fall of his body, preserves his consciousness in Sattva after the fall of his body upto the extreme limit of Sattva. The consciousness beyond the extreme Sattva, which is, strictly speaking, superconsciousness, remains only with the Tattvadaishi, but that too with one who has been so while in the body, i. e., prior to its fall.

Everything, therefore, that has to be effected, is to be done while in the body here, i. e., prior to its fall. Whatever remains unaccomplished when the body falls, will have to be effected in the next body and never in the interval between the two. Not unless one has mastered the impulse of Kāma and Krodha and centred himself in Sattva prior to the fall of his body here, will he have experience of harmony and happiness of Sattva, here or hereafter. And not unless one has been a Tattvadarshi here, will he be able to avoid his being reincarnated on the plane of manifestation corresponding to the stage of development he may have attained here while in the body. A Samadaishi as the existence centralized in Sattva is the highest type of Nara (man).

Who, says Shri Krishna, is the inmost Bliss, the inmost Peace or Rest, and the inmost Light, such a Yogi becomes Brahman and attains to Brahma-nirvāna. This refers to a Tattvadaishi.

The Samadaishi of Shl. 23 is the happy Nara. The Tattvadaishi is one with Brahman and is himself the inmost Bliss. The former is harmonized and experiences the harmony of sameness, the latter is the inmost Peace Itself. The former experiences the Jñāna or Light unagitated and unobscured, the latter is the inmost Light Itself. The former is the Yogi centralized in Sattva as existence, the latter sacrifices his existence even, which done, he becomes Brahman Itself which is the Inmost Bliss, Peace and Light, and the very essence of all existence.

The Rishis with sins worn out attain to Brahma-nirvāna-Rishis, with all sense of duality destroyed, self-controlled and delighting in the welfare of all beings. The existence centralized in Sattva and realizing sameness everywhere, a Samadaishi, knows no duality. He is ever undisturbed by the agitating Rajas and has thus his self controlled. He ever conforms to the universal harmony and thus serves all beings and helps them to their well-being. This is his delight. Such a one is a Rishi with the idea of existence, be it universal and centred in Sattva. This idea which means the subtlest Ahankāra is the last remnant of sin or impurity which remains attached to the Samadaishi Rishi. With the sacrifice of this, he attains to the Brahma-nirvāna beyond the Sattva.

To the Yatis, freed from Kāma and Krodha, their Chitta controlled, and with the knowledge of the existence centralized in Sattva,

the Brahma-nirvāna is in close proximity, quite before them, says Shri Krishna.

The Yati freed from Kāma and Krodha is not quite beyond the agitating Rajas, though he feels no concern for it. There is the central existence agitating and in sympathy with the Universe. With such agitation in view, he is not quite the duality-minded Rishi who realizes only the sameness of Sattva everywhere. The Yati has his Chitta controlled, i. e., he never allows it to be disturbed by the agitation nor dislodged from its intentness on the Sattva where he realizes himself as the centralized existence. The Rishi has his self controlled. The Yati rests as centralized existence, aware of the agitating Rajas but ever intent on the subjective Sattva. The Rishi rests as centralized existence in Sattva, intent on the beyond and experiences the fulness of Jñāna. The Yati has his Chitta controlled which he fixes and settles on the self centralized in Sattva. The Rishi has his self controlled which he sacrifices in the Beyond. Both rest as existence centralized in Sattva. The Rishi rid of the idea of existence which he constantly keeps centred in Jñāna attains to Brahma-nirvāna, says Shri Krishna. The Yati, with the idea of existence centred in Sattva, knows himself as such. He has not yet sacrificed it. He has not yet attained to Brahma-nirvāna, but is in close proximity to it with only the idea of existence between it and himself.

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवांतरे भ्रुवोः ।

प्राणापानौ समौ कृत्वा, नासाभ्यन्तरचारिणौ ॥ २७ ॥

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।

विगतेच्छामयक्रोधो, यः सदा मुक्त एव सः ॥ २८ ॥

भोक्तारं यज्ञतपसां, सर्वलोकमहेश्वरम् ।

सुहृदं सर्वभूतानां, ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्याया योगशास्त्रे श्रीकृष्णार्जुनसंवादे कर्म सन्यासयोगो
नाम पचमोऽध्यायः ॥ ५ ॥

27. Externalizing the external contacts, and fixing the gaze only between the two eye-brows, equalizing the Prāna and the Apāna coursing in the nostrils,

28. The Muni who has his senses, Manas and Buddhi controlled, who is bent on liberation, (and) devoid of wish, fear and anger, ever free, indeed, is he

29. As the enjoyer of Yajnas and Tapas, as the Great Lord

of all the Lokas, as the Friend of all beings, knowing Me, one attains to Peace.

Thus in the Upanishats of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Shri Krishna and Arjuna, the fifth discourse entitled · The Karma-Samnyasa Yoga

The contact-born enjoyments are the wombs of pain. The wise discard them (Shl. 22). One who prior to the fall of his body conquers the impulse of Kāma and Krodha is harmonized and happy (Shl 23) The Yogi who realizes himself as the inmost Bliss, Peace and Light becomes Brahman and attains to Brahma-nirvāna (Shl. 24) The Rishi attains it with the removal of the last trace of sin (Shl 25). The Yati knowing the self as centralized existence in Sattva is in close proximity to Brahma-nirvāna (Shl 26)

Arjuna, the Mumukshu, recognizing his individual self or “ I ”, in abstaining, as he does, betrays his concern for contact born enjoyments which are the wombs of pain and which, were he wise, he should never countenance or delight in. He has not freed himself from the impulse of Kāma and Krodha and is thus not happy and harmonized. He recognizes objectivity, has not his Chitta controlled which is ever in a state of agitation, and does not know the essence of what he calls his “ I ”. He is not even in close proximity to Brahma-nirvāna as a Yati is, much less is he in a position to attain it

What shall he do ? Shall he abstain ? No · it will be neither Samnyāsa nor Yoga which only ensures one's well-being It means concern for the contacts and the enjoyments born thereof It means pain. It means ignorance Let him externalize the external contacts, says Shri Krishna. This is not done by abstention which means preventing the external contacts from being externalized and holding them more or less inward with more or less concern for them. Welcome them he should not, though come they will. Firm and steady he shall rest in the presence of every contact which before his unyielding firmness will, after striking against him, fall back upon itself and be externalized, returning to the external objectivity the way it came. Thus are external contacts externalized and not by abstention Shall he drive or push them towards objectivity ? No again , because though it will mean their externalization, it will also mean his concern for them which means pain and which the wise never feel. Neither preventing them nor pushing them on, himself firm and steady, he shall rest concentrated and unconcerned at the point where the objectivity comes in contact with him and whence by his unyielding firmness every contact will be made to fall back upon

itself. This is how the Yogi begins by fixing his gaze on the point in his forehead midway between the two eyebrows an attitude in which the sight is, as it were, drawn away from the objectivity on every side and centred on the subjectivity of oneself, externalizing the external contacts.

Next to the external contacts comes his body vitalized by the life-breaths, breathing out (Prána) and in (Apána) in alternate succession. All external contacts touch the Prána (life-breath) first. They are externalized, which is as much as to say that the Prána, breathing out and in, receives not their stamp, harbouring no harmony nor dispelling disharmony. The Yogi does with the Prána what he had done with the external contacts. He gathers himself at the point whence breathing out as Prána it starts, and where breathing in as Apána it subsides to start afresh as Prána. He begins the practice by gathering together the Prána and the Apána at their point of concentration, and resting himself concentrated there. This is the practice of Pránáyāma (the control of Prána.) When well-perfected in this practice, the Yogi without minding the Prána at all is able to rest concentrated and gathered together in the internal Kumbhaka (the state of rest at the point where the breathing-in ends and the breathing-out begins) whence the Prána starts on its course. So concentrated the Yogi rests drawn away from the Prána coursing in the nose, as he had done from the external contacts in the objectivity. He rests where the Prána and Apána are balanced in the subjectivity. The point where he so rests is to the Prána and Apána what the point between the two eyebrows is to the external contacts externalized in the objectivity.

Advancing still further inwards, he deals similarly with the senses, the Manas and the Buddhi which are said to be controlled. With the Buddhi controlled and centred in Sattva, he is none other than the Yati with his Chitta controlled and resting as the selfless existence centralized in Sattva. When as such existence he turns towards subjectivity intent on freedom or Moksha, he rests beyond the influence of the agitating Rajas. Recognizing no duality, he wishes nothing nor knows any fear or anger. Such a one, realizing the unity of existence and experiencing the sameness of Sattva, unagitated by Rajas and unlimited by Tamas, is ever free, says Shri Krishna. Free he is, but he is in touch with the agitating Rajas. He, certainly, externalizes it, as Shri Krishna would say, but he cannot and will not prevent the contact and to that extent perfect Peace is not yet his.

This Peace he attains when he realizes Shri Krishna Himself beyond the Sattva, when he sacrifices even his existence centralized in Sattva.

As centralized existence in Sattva he becomes one with the Universal

Existence, the Lord and Ishwara of the Universe, who is all, from whom proceeds all, and to whom returns all. But as such existence, with his three-Guna-imbued Prakriti left to fulfil its destiny he is engaged constantly in Yajna and Tapa, perfectly unconcerned in their fruits and in the enjoyments which they may bring. There is, however, the Supreme Lord, the Maheshwara, the Prabhu of all the Lokas, who performs no Yajna or Tapa and still enjoys them all, to whom the Mukta dedicates all which he denies to himself. The Supreme Lord is Shri Krishna Himself as He says here. The Mukta knows Him when he sacrifices his existence centralized in Sattva. To know Him is to be beyond Prakriti, to become one with Him, and to attain to perfect Peace which is the same as Brahma-nirvana, the Mukta and the perfected Yogi becoming himself the inmost Bliss, Peace and Light.

CHAPTER VI.

THE ADHYATMA YOGA,

OR

THE YOGA OF THE UNDERLYING SELF.

॥ श्री भगवानुवाच ॥

अनाश्रितः कर्मफलं, कार्यं कर्म करोति यः ।

स संन्यासी च योगी च, न निरग्निर्न चाक्रियः ॥ १ ॥

The Blessed Lord said :-

1. Without depending on the fruit of action, who performs action that ought to be done, he is a Samnyāsi and a Yogi, and not the fire-less and the non-acting.

Arjuna in Chapter V, 1 inquired about Samnyāsa of action and Yoga. Yoga had already been recommended and explained to him, as ensuring his well-being which he sought. What then could such inquiry mean from Arjuna's point of view? That while Yoga ensured his well-being it was not to his liking, and Samnyāsa, tending equally to his well-being, might suit his inclination, or that Samnyāsa ensured more well-being than Yoga which in that case ensured only partial well-being. In other words, Arjuna either thought that Samnyāsa and Yoga while equally ensuring one's well-being, the former might suit his inclination while the latter did not, or that Samnyāsa might effect more than Yoga. No third supposition could justify his inquiry. What is Shri Krishna's reply which takes up the whole of the fifth chapter. So far as the ensuring of well-being is concerned, they both are equal (V, 2) In view of the wording of Arjuna's inquiry, Shri Krishna guards him against confounding Samnyāsa with Karma-Samnyāsa which, He distinctly states, is inferior to Karma Yoga (V, 2) The question that then remains to be considered is one of Arjuna's inclination. His disinclination for Karma Yoga and the idea that perhaps Samnyāsa might suit him- these only can justify his inquiry. Shri Krishna takes this view and discusses it in Chapter V.

Wherein lies Arjuna's disinclination to Yoga? In his aversion to action, which he betrays in Chapter III, 1 action which, he thought, Karma Yoga or Buddhi Yoga would enable him to avoid. Shri Krishna disabused him of such notion and showed him that Karma Yoga would not only not do anything of the sort, but would require on the other hand

that there shall be action. Arjuna then falls back on Samnyása which means renunciation, expecting that that might serve him and enable him to avoid action.

One harmonized in Yoga is the pure self, has conquered the senses, and is the self and essence of every being (V. 7). In the presence of actions, he attributes no action to himself (V. 8), but dedicates all actions to Brahman (V. 10) Is there or can there be a Samnyási who is not the pure self, has not conquered the senses, or makes distinction between his self and that of other beings? Shall a Samnyási abstain and be all these? In other words, are they possible and consistent with one's abstention? If they are, why is Arjuna dissuaded from abstention? If abstention is allowed to a Samnyási, it means not that there are no actions, but that actions there are and that a Samnyási shall prevent them and thus avoid them, while a Yogi shall allow them, himself remaining unconcerned. Is a Samnyási unconcerned or concerned in the actions which he will be striving to prevent? If concerned, he cannot be a Samnyási any more than he can be a Yogi; if unconcerned, he cannot show any reason for his conduct. If he prevents them to be a Samnyási, he is evidently not one while attempting such abstention. So striving, he is neither a Samnyási nor a Yogi. If abstention did make a Samnyási who is not one already, it would only amount to allowing abstention to a non-Samnyási that he may be a Samnyási with the self pure, senses conquered and other characteristics, which are equally found in a Yogi. What is the conclusion? That whether one abstains from action or he does not, he becomes endowed with such qualities as mentioned above. In view of such a conclusion, the preaching of the Gítá, which proves action and non-abstention essential for one's well-being and tries to convince Arjuna of the same from various points of view, becomes unmixed nonsense a purposeless jargon. But this it certainly is not, and none can affirm it. The conclusion itself is absurd, and not the Gítá. If actions, therefore, there are, a Samnyási will not abstain, a non-Samnyási will not be a Samnyási if he abstain, and a Yogi, or one wishing to be one, shall not abstain.

If actions there are not in the case of a Samnyási, there does not even arise the question of abstention. But then there is, strictly speaking, no Samnyási but only Brahman, because It only is actionless and beyond all action. It thus simply means styling Brahman as Samnyási. A Yogi attains to and becomes Brahman (V. 24) a Yogi who is not allowed abstention. But to say that a Samnyási in whom there is total absence of actions attains to Brahman is equivalent to saying that the Brahman attains to Brahman.

Samnyása so viewed, however, will not be a Path, but the Goal itself, and there will then be left one Path only, and that the Yoga. But

that is not the view taken in the Gītā which makes mention of two stand-
;oints or Paths, the Sāṅkhya and the Yoga (II, 39 ; III, 3). If Sān-
khya or Samnyāsa too is a Path, where a Samnyāsi rests on the Path ac-
tions there will be And in the presence of actions, a Samnyāsi too will
not and cannot be justified in abstention, as already shown above Action,
therefore, a Samnyāsi must allow, and the same does the Yogi What
will be the nature of such actions ? They will be such only as are or-
dained and such as his Prakṛiti will determine functioning as his Buddhi,
Manas and body, through the senses or the Rajas coursing and differ-
entiating thereon, while he feels no concern for them But that is
exactly what the Yogi does (V. 11)

Be one a Samnyāsi or be he a Yogi, actions he shall, therefore,
perform or rather allow actions which are ordained and which his Prakṛiti
will determine, only he in neither case shall seek any shelter in, or feel
concern for, what they effect or their fruits So engaged in actions which
he ought to allow, one is as much a Samnyāsi as he is a Yogi says Shri
Kṛishna What does such action mean ? It means the thinning and
dissolution of the obscuring mould, which the Samnyāsa as much as Yoga
contemplates and lighting the fire of Jnāna in Sattva, the fire which the
mould smothers and even extinguishes for all practical purposes One
with such actions only will be both a Samnyāsi as also a Yogi. And one
striving to abstain and prevent action, and thereby, in a way, putting out
the fire of Jnāna, or thus being fire-less, he, by perpetuating the mould
which serves only to smother and extinguish the fire, will be neither a
Samnyāsi nor a Yogi says Shri Kṛishna.

Here is Shri Kṛishna's reply to Arjuna's inquiry (V, 1), summa-
rizing all that He said in Chapter V. Ordained actions he shall allow
rather than abstain no shelter he shall seek in them or their fruits, and he
will be as much a Samnyāsi as a Yogi If he, however, abstain he will be
neither Samnyāsa no more justifies or allows abstention than does
Yoga

यं संन्यासमिति प्राहुर्योगं तं विद्धि पांडव ।

न ह्यसंन्यस्तसंकल्पो, योगी भवति कश्चन ॥ २ ॥

आरुरुक्षोर्मुनेर्योगं, कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव, शमः कारणमुच्यते ॥ ३ ॥

यदा हि नैन्द्रियार्थेषु, न कर्मस्वनुपज्जते ।

सर्वसंकल्पसंन्यासा, योगारूढस्तदोच्यते ॥ ४ ॥

2. What they call Samnyāsa, know that (to be) Yoga, O

Pándava ; none, verily, with Samkalpas unrenounced, becomes a Yogi.

3. For a Muni wishing to rise to Yoga, Karma (action) is said to be the means ; for one established in Yoga, Shama (tranquility) is said to be the means.

4. When, verily, neither in sense-objects nor in actions one feels attachment, then with all Samkalpas renounced Yoga-árudha (established in Yoga) he is called.

What is styled Samnyása, know that to be Yoga, says Shri Krishna to Arjuna. Yoga is the attitude wherein established one becomes a Yogi. And with Samkalpas unrenounced none whatever becomes a Yogi. says Shri Krishna. For one to be a Yogi, therefore, he must not have a Samkalpa unrenounced. And will he have any action or object unrenounced action or object which is only some Samkalpa engrossed and informed ? Certainly not.

Shri Krishna's words again look like an enigma. He wants Arjuna to be a Yogi. He told him that he should not abstain from action. If he did he could not become a Yogi. He now tells him that none can become a Yogi with a Samkalpa unrenounced. To become a Yogi, therefore, he must not have a Samkalpa unrenounced, and, further, from action he shall not abstain. This is the substance of Shri Krishna's words.

Shri Krishna exhorts Arjuna to fight or act. But He tells this to Arjuna who abstains from fight or action. Arjuna says, "I will not fight", and abstains (II, 9) Shri Krishna tells him, "you shall fight", which means that he shall not abstain, because as He says in Chapter III, Shl 33, "What shall restraint avail ? "

Arjuna seems inclined to Samnyása or rather to the renouncing of actions, as much as he is inclined to abstain from action. To him whom Shri Krishna wants to become a Yogi, and whom He would not let abstain from action. He does not say that he shall renounce action, but that he shall not have a Samkalpa unrenounced. If Shri Krishna is incapable of inconsistency, and this none denies nor can deny without impeaching the admitted authoritativeness of the Gita, not to abstain from action and not to have a Samkalpa unrenounced both conditions essential for one to become a Yogi, should not conflict with or negative each other, but should contain and contemplate each other.

Arjuna's abstention, his "I will not fight", Shri Krishna would not allow, because with it he cannot become a Yogi. Abstention defeats Yoga, non-abstention will not be in his way.

But to become a Yogi one shall not have a Samkalpa unrenounced,

says Shri Krishna Thus to become a Yogi, Arjuna is told that he shall not abstain and shall not have a Samkalpa unrenounced. A Samnyási too cannot justly abstain, he too cannot have a Samkalpa unrenounced.

Arjuna wishes to be a Samnyási. This wish as also his "I will not fight", means a Samkalpa which he forms. Here is a Samkalpa which he has unrenounced and which he is actually guided by. He shall not have even any such Samkalpa unrenounced. But then there will be fight, action and agitation, and not tranquility which Arjuna aims at, which Yoga does not to him seem to ensure, but which Samnyása, he thinks, would secure.

Why does Shri Krishna not tell him to renounce action and even Samkalpa and in its stead why does He say that not a Samkalpa he shall have unrenounced? Shall he have a Samkalpa? Shri Krishna says nothing. Shall he not have one? There too He says nothing. But all He says is that he shall not have a Samkalpa unrenounced. This would imply that He has no objection to there being Samkalpa, only that it shall not be unrenounced.

Arjuna is a Mumukshu. He is not a Yogi. Shri Krishna wants him to become one. He is not a Samnyási. If he prefers to be one he shall have all Samkalpas renounced. His abstention, his "I will not fight" means Samkalpa. He is thus with some Samkalpa not renounced. Thus such abstention will not make him a Samnyási but only will prove him to be not one. Non-abstention, however, which to him appears opposed to Samnyása will on the other hand make him a Samnyási. It makes one a Yogi. But one cannot become a Yogi with any Samkalpa unrenounced. Thus as a Yogi he will have no Samkalpa unrenounced. Where then does a Yogi differ from a Samnyási with all Samkalpas renounced? Without renouncing Samkalpas or action, but by not abstaining from action he will be a Yogi with no Samkalpa unrenounced. If there be no Samkalpa unrenounced, will there be any action unrenounced? And if not, he is a Samnyási with action and Samkalpa renounced without his undertaking to renounce them or even thinking of doing so.

Arjuna is not a Yogi but has to become one. To one wishing Yoga, Karma is said to be the means (Kárana), to one established in Yoga, Shama (tranquility) is said to be the means, says Shri Krishna.

One wishing Yoga still recognizes his individual self, or "I", as limited and confined by the Tamas Guna of Prakriti, be it ever so little. He has the sense of separateness and duality. In wishing Yoga he seeks unity. He cannot remain one of the many and realize unity. It is the Tamas Guna that makes him one of the many. One wishing Yoga has, therefore to rid himself of the influence of the Tamas at the very outset. But the very Tamas that has to be overcome limits the range of play of

the energizing Rajas in him. With the Tamas overcome, there will be nothing left to stem or stay the course of the energizing Rajas. With the Rajas thus freed, action naturally follows. Thus, one desiring Yoga has to do, at the very outset, something which helps action. Action, therefore says Shri Krishna, is the means for one wishing Yoga. Arjuna who is not a Yogi and whom Shri Krishna advises that he should wish to be one, does in his abstention the very thing he ought to avoid in order to become a Yogi, and hence Shri Krishna would not allow him to abstain.

In overcoming the Tamas, he gets himself rid of the influence of all objectivity or the objects which the senses sense. His freeing the Rajas would help actions while it will help him to the Yoga he wishes, but it does not follow therefrom that he shall concern himself with them or shall be drawn to or attracted by them towards the objectivity to which they tend. Yoga which disallows abstention and advises action does not countenance concern for any action. And Shri Krishna too, while telling Arjuna not to abstain, repeatedly warns him against being attached to any action whatever or its fruit. Thus there is nothing in the whole range of Rajas, which is the field of action, to hold him there. He is not attracted by the objects of the senses nor by the coursing Rajas or actions. He arrives at the starting point of the course, the point of the initial agitation marking the first manifestation of Rajas. In this point are gathered together the Samkalpas which become spread out on the whole field of the coursing Rajas. There is nothing here in these agitating Samkalpas which the field of the coursing Rajas does not present. These cannot attract him any more than does the coursing Rajas below. In view of the concentrated agitation, he shall do again what he had once done below when he overcame the Tamas. He mastered the Tamas by ridding himself of its influence and sacrificed his limited individual self. He shall now master the Rajas by ridding himself of its influence, and sacrifice his agitating existence. In the former, he helped to remove what hampered the Rajas; in the latter, he will help to remove what agitates and confuses the Sattva. By the former he helped action, by the latter he will secure the tranquility beyond the agitation of Rajas. With the Rajas mastered, he will not have a Samkalpa unrenounced, he who is not attached to or attracted by any object of the senses in the objectivity or by any action in the whole course of Rajas. Such a one, with not a Samkalpa unrenounced and not attracted by actions or the sense-objects, is said to have been established in Yoga, says Shri Krishna.

One desiring Yoga from his position of the individual self as a Mumukshu has to rid himself of the Tamas and help the development of the Rajas. This naturally results in action. Action, therefore says Shri Krishna, is the means for one wishing Yoga. This once effected and he

having stepped on the Path of Yoga, he, to be established in Yoga, has to rid himself of the influence of the agitating Rajas. He who had helped and developed action shall next seek tranquility beyond the Rajas. Tranquility, therefore says Shri Krishna, is the means for one established in Yoga. Action leads one to Yoga, tranquility establishes him in it. But from the moment he first embraces action by freeing himself from Tamas, to his being established in Yoga and tranquility beyond all agitation, he never abstains or prevents action, nor will such abstention be justified anywhere in one who is intent on Yoga. Because such abstention means his courting the Tamas, and none, giving the least countenance to Tamas, shall even so much as set his foot on the Path of Yoga, much less be firmly established therein. How shall Arjuna abstain and be a Samnyāsi who needs tranquility which comes with one's being established in Yoga ?

उद्धरेदात्मनाऽऽत्मानं, नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बंधुरात्मैव रिपुरात्मनः ॥ ५ ॥

बंधुरात्माऽऽत्मनस्तस्य, येनात्मैवाऽऽत्मना जितः ।

अनात्मनस्तु शत्रुत्वे, वर्तेतात्मैव शत्रुवत् ॥ ६ ॥

5. Let one by the self raise up the self, not destroy (bring down) the self, for, verily, the self is the self's friend, (and) the self itself, the self's enemy.

6. His self is the self's friend, by whom the self by self is conquered. In the enmity of even the non-self it is the self only that behaves like an enemy.

With all that has been said so far, on one's self and self alone depends everything. This is the central truth which should never be lost sight of. This is what Shri Krishna now comes to after having once convinced Arjuna that the fight, to which he seems disinclined, he cannot avoid or prevent without injuring his own interest.

It is the self itself that has to effect all, and it is on his self only that he has to depend in whatever he attempts. Let everyone, therefore says Shri Krishna, raise up and not bring down his self by the self itself. Whenever he succeeds, let him know that it is the self only that helps the self, and whenever he fails, it is the self again that poses as his enemy and is responsible for the failure. It is the self that works its own salvation. It is the self that is the author of its own fall and misery.

Here is Arjuna seeking his well-being. Evidently, he has not what he seeks. He is imperfect, ignorant and impotent. That is of course what he thinks. He laments the imperfection, knows no way out of it, and despairs in his weakness.

Now, is it that by nature the self is imperfect, ignorant and weak, or is it that it has made itself so, or that some one else has made it so? If the first, there remains nothing to be considered. But it deserves no blame for what it is and must bear the lot that cannot be improved. In the second, the whole blame rests on it. It brought it about and it only shall remedy the evil. It had been its own enemy and it alone shall be its friend. The third, naturally, becomes included in the first or the second. The self, naturally weak and impotent, is played upon by some one against whom it is powerless, or, naturally strong, it gets itself so weak that it has no longer left the power to resist some stronger influence.

The question for consideration thus resolves itself into whether the self is naturally imperfect and weak or whether it has made itself so. There are selves strong and selves weak, selves perfect and selves imperfect, selves wise and selves unwise. This at once rests at rest the question of nature and leads to the only conclusion that whatever the self is it is itself that must have made it so.

It is imperfect and ignorant. Wherein does the cause lie? In something which limits and obscures the intelligence and powers of the self, and that something is the Tamas which pervades the Universe. From Tamas results imperfection, ignorance and impotence. That is true enough. But it is the self itself that has to thank itself for the result. It attaches itself to Tamas, identifies itself with it, and then it is that the Tamas holds it in its power, that the self comes to be ruled by superior strength wherever manifesting, and that its intelligence gets clouded and contracted. It calls itself imperfect and ignorant and strives to be perfect and wise. Strives! Has it the necessary energy, weak as it is? The same Tamas to which it has given itself up foils its every attempt. Such is the self of the deluded being, Tamas-bound a state brought on not by the Tamas but by the self itself. The Tamas by its presence affords facility for bondage, no doubt, but it is the self that binds itself with it. It keeps hugging the Tamas, not a knot it will unfasten, nay the prospect of a portion of it slipping away from it, makes it struggle and cling closer to it. What can lamentations avail such a self? Who and what can free and perfect it, when with all its protestations to the contrary, into bondage and imperfection it madly throws itself? No amount of preaching serves it. Because, not mere preaching nor preacher will extricate it from the bondage, but itself only can free itself, as itself only has bound itself. It itself is its own enemy, and itself only shall be its friend.

Let alone action or abstention, Yoga or Samnyāsa, only let it discard the Tamas which binds it. This done, it will have taken the first step towards ensuring its freedom. Let there be the objectivity which often makes it suffer, at times even makes it feel happy, but this is delusive for

it does not last for ever. Let there be objectivity, only let the self discard the Tamas and not be attracted by it nor attached to it, whatever the happiness it seems to promise. From objectivity let the self come to its own body, and then in turn to its own senses, Manas and Buddhi, and lastly to its very existence. Let it firmly and unhesitatingly discard, and be not attracted by, the least trace of Tamas, wherever found. Let it without any reservation discard all that comes to it from the Tamas, be it ever so charming, in the fullest and firmest conviction that it is deceptive and delusive, and then let them remain the outer objectivity, the body, senses, Manas, Buddhi and existence, and anything else that may be there. By what sign will it recognize the Tamas that has to be conquered, and how will it free itself from it? Limitation, obscuration, inertia, indicate Tamas. Nothing, where these are present, it shall ever be drawn by or attached to, be it its very existence even. The Tamas-clinging self has to be conquered, and that is done by the self itself discarding the Tamas it clings to. This idea Shri Krishna expresses as the self having conquered the self. Such a conquest helps the self towards freedom. The conquering self is the self's friend, and conquers the Tamas-clinging self, the self's enemy. Such a conquest, as it means throwing off the yoke of Tamas, is not infrequently described as the self conquering the Tamas. In view of the self itself having, in time past, bound itself with the Tamas, and not that the latter had forced the self to yield to its influence, Shri Krishna says that it is the self that conquers the self. In view of the influence with which the Tamas rules the self, when the latter once binds itself with it, there is nothing amiss in describing such conquest as the self conquering the Tamas

The conquest is not achieved without a struggle and without the self meeting with fierce and strong opposition. The opposition appears coming from the Tamas which sways the Tamas-clinging self the Tamas which is not the self. But the opposition comes virtually not from the Tamas but from the self itself closely clinging to the Tamas. It struggles strongly in view of any idea of separation from the Tamas to which it clings, and this is mistaken for the Tamas not letting it go while it is really the self itself that would not part with the Tamas. Thus where even the non-self, Tamas, appears as the opposing enemy, it is the self itself that is really behaving as the enemy.

Let the self effect this conquest, let it discard what binds it, let it not bind itself with Tamas which only is the source of bondage, and it is free, perfect, wise.

This is what Arjuna has to do, and this only he has to ever keep in view. If this means action, let him act; if it means abstention, let him abstain. If it means Yoga, let him be a Yogi; if it means Samnyāsa, let

him be a Samnyási. Effecting this, which is the only thing to be effected, let him be and do what ensures it. Whatever defeats this, he shall not be or do. That is the way to his well-being. Failing therein he must fall, whether he acts or not, calls himself a Samnyási or a Yogi. Whether there be Tamas or there be not, is immaterial ; absent, he wants it not, present, he shall not heed it any more than he wants it, nor shall he even desire that it shall cease to be. Be it there or be it not, he is ever free.

Does he desire tranquility or peace ? Let him deal with the agitating Rajas as one wishing to be free does with the binding Tamas. There too, it is the same self that has to conquer the self. Be his aim peace or freedom, it is always the self only that has to conquer the self, and with the conquest complete, with peace comes freedom, and with freedom peace, to the victorious self.

जितात्मनः प्रशांतस्य, परमात्मा समाहितः ।

शीतोष्णसुखदुःखेषु, तथा मानापमानयोः ॥ ७ ॥

ज्ञानविज्ञानतृप्तात्मा, कूटस्थो विजितेन्द्रियः ।

युक्त इत्युच्यते योगी, समलोष्टाश्मकांचनः ॥ ८ ॥

सुहृन्मित्रार्थुदासीनमध्यस्थद्वेष्यबंधुषु ।

साधुष्वपि च पापेषु, समबुद्धिर्विशिष्यते ॥ ९ ॥

7. Of the victorious and perfectly calm self, the Supreme Self is evenly balanced in cold and heat, pleasure and pain, and in honour and insult.

8. The Jnána-Vijnána-satiated self, the Kutastha, the one with the senses well-subdued, and harmonized, this is styled the Yogi, seeing sameness in a lump of clay and stone and gold.

9. One with Buddhi same in lovers, friends, foes, and in those who are indifferent, in neutrals, haters and relatives, and also in the righteous and the unrighteous, is esteemed.

The self has to conquer the self, as explained above. As already mentioned, such a victorious self becomes free and tranquil. It rids itself of the Tamas and the Rajas, and thus recognizes no duality nor yields to any agitation. The Supreme Self of the victorious and tranquil is evenly balanced, says Shri Krishna, in the midst of the pairs of opposites being generated by the agitating Rajas and the limiting Tamas. So balanced, he rests in Sattva, a Sthitaprajna, with all Samkalpas renounced, a Yogárudha (one established in Yoga). Be there cold or heat,

pleasure or pain, be there harmony or disharmony of the coursing Rajas, he rests equally unconcerned and balanced in Sattva. He is the same in honour and insult, because what constitutes honour and insult never reaches him. They mean duality in the first place, and contemplate ideas which are connected with the harmony or disharmony of the Rajas. He rests beyond both. Who honours or insults whom, and what is honour and what insult, when the victorious self sees everywhere the same one existence and in his tranquility is ever balanced in the harmony of sameness in Sattva?

No Tamas binds him or obscures his intelligence. The idea of not even so much as resting centred in Sattva he harbours, because that would be countenancing Tamas, which he never does. Everywhere he rests as the central existence in Sattva with circumference nowhere, everywhere present and still devoid of the idea of extension. And how can there be Rajas where there is absence of all idea of extension? Beyond the Rajas too he rests as much as beyond the Tamas. Such an existence, centralized and still not the centre, everywhere and still not admitting of the idea of being coupled with extension, is the Supreme Self, ever balanced.

He is all Jnána or intelligence to perfection, all Vijnána (wisdom of realization) with nothing to obscure and confuse it. Wherever he rests, he does so centred, ignoring what surrounds him and what he has so completely conquered. Conquest does not mean annihilation nor is it affected or marred by the continuance of the presence of what is conquered. Be it absent or present, the conquerer who has made it perfectly powerless to affect him, is not better nor worse.

As what is conquered is not annihilated, the conquerer, the victorious self, is styled Kutastha, Kuta being the conquered Prakriti, individualizing, obscuring and limiting in its Tamasic aspect. The Kuta having been conquered in all its aspects, there cannot be any idea of extension or course. One cannot be a Kutastha, therefore, without having at the same time conquered the agitating and the sensing Rajas. He is therefore, said to have conquered the senses. So resting in Kuta and in the midst of Rajas, and still beyond their influence, he can be only in Sattva. But Sattva as existence, even centralized, contemplates the bounding circumference which means Kuta and which only can make him a centre. Of such idea of existence which Kuta or Prakriti in its Tamasic aspect confers, he has cured himself, as the victor of Kuta or Tamas itself. He is existence in Sattva, but not as the centre would be in view of the circumference. He is all Jnána and Vijnána, which one becomes when the very idea of centralized existence is sacrificed.

Such a one, says Shri Krishna, balanced as he is is a Yogi. Here

Shrī Kṛishna defines a Yogi. He must have conquered the self, must be perfectly tranquil, with the Self Supreme balanced in the midst of the pairs of opposites, with Jñāna and Vijnāna to perfection, resting in Kuta, with the senses conquered, and harmonized. Is there any attribute here which a Samnyāsi can be without? Or is there any attribute of a Samnyāsi which will jar with any of these? If not, it simply means that let one conquer the self by the self, as Shrī Kṛishna puts it; that is all that is necessary, that means Yoga, and there is nothing in it which is opposed to Samnyāsa.

Such a Yogi, having realized the essence of his own self freed from the incidental and non-essential Tamas and Rajas that become associated with every objective being, sees every being in the objectivity, inanimate or animate, as it in essence is, and not as it is made to appear by the Rajas and the Tamas; in other words, he sees all beings in their native sameness in Sattva.

A lump of earth, a stone and gold, seem different as seen in the objectivity. Rid of their Rajas-and-Tamas-generated attributes which make them appear as distinct, one from the other, the Yogi realizes their identity and sameness as existence, Sattva, which is equally common to all. Hardness or softness, lustre or darkness, and such other qualities which an existence seems endowed with, are derived from the Rajas and Tamas in varying proportions. These, however, are not the essence of existence which the Yogi realizes and sees as sameness in all.

The same he does with the animate objects. There will be beings, some in harmony, some in disharmony, others indifferent, some neutral, some inimical, others attached, some good, some sinful, in varying degrees. The various qualities distinguishing one from the other refer and point to the Rajas and Tamas, relatively to which they are said to be possessing them. The Yogi in the midst of these and such other innumerable attributes which the beings present, sees only the existence common to them all, whatever the other attributes. So viewing them in their essence, he realizes their sameness wherein only ever rests centred his Buddhi. His is Sama-buddhi—Buddhi which sees sameness everywhere. None but one resting in Sattva and well-established in Yoga realizes it, and he is esteemed, says Shrī Kṛishna.

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।

एकाकी यतचित्तात्मा, निराशीरपरिग्रहः ॥ १० ॥

शुचौ देशे प्रतिष्ठाप्य, स्थिरमासनमात्मनः ।

नात्युच्छ्रितं नातिनीचं, चैलाजिनकुशोत्तरम् ॥ ११ ॥

तत्रैकाग्रं मनः कृत्वा, यतचित्तद्रियक्रियः ।
 उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ १२ ॥
 समं कायशिरोग्रीवं, धारयन्नचलं स्थिरः ।
 सप्रेक्ष्य नासिकाग्रं स्वं, दिशश्चानवलोकयन् ॥ १३ ॥
 प्रशांतात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।
 मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥ १४ ॥
 युञ्जन्नेवं सदाऽऽत्मानं, योगी नियतमानसः ।
 शान्तिं निर्वाणपरमां, मत्संस्थामधिगच्छति ॥ १५ ॥

10. Let the Yogi constantly centralize the self, resting in solitude, alone, himself with Chitta controlled, free from all expectation, and appropriating nothing.

11. In a pure site establishing his firm seat, neither too high nor too low, spread over by Kusha grass, the skin of an antelope, and a cloth, one over the other.

12. There, making his Manas one-pointed, with the functioning of his Chitta and senses controlled, taking his seat, he should engage in Yoga for self-purification.

13. Keeping his body, head and neck balanced and immovably steady, himself firm, gazing fixedly at his own tip of the nose, and not looking in any of the directions,

14. The self serene, fearless, established in the vow of a Brahmachári, having well-controlled the Manas, with Chitta fixed on Me, harmonized, let him rest intent on Me.

15. Centralizing thus constantly the self, a Yogi with Manas well-controlled attains to the Supreme Peace of Nirvána abiding in Me.

The self has to be conquered by the self, said Shri Krishna. Such a victorious self possessed of the characteristics mentioned in Shl. 7-9 is a Yogi. That is what a Yogi, i. e., one wishing Yoga, has to accomplish and achieve.

How will he achieve it? That it is achieved by complete conquest of Tamas is certain and is explained before. But how is this Tamas to be conquered? This Shri Krishna points out in Shl. 10-15.

All objectivity is tinged with Tamas, more or less. From the objectivity, therefore, one must draw himself away, and in the subjectivity

only he must rest. This done, he will have conquered the self and established himself in Yoga. All that a Yogi has to do is to continually centralize himself step by step, gathering himself in the Sattva away from the objectivity that seems spread out before him, till he reaches the ultimate subjectivity. This once realized, he sees and realizes himself spread out in the objectivity which he had once mistaken as something distinct from the self.

First, to begin with the vast expanse of the objectivity which he sees spread out all around him. He draws himself away from everything objective. How? By overcoming all attachment for it. When nothing on the objectivity, present or absent, affects him one way or the other, what is his attitude and position? The avenues of his senses, to speak metaphorically, are closed to the variegated objectivity which surrounds him. His state is exactly similar to one in solitude surrounded by vacant space, himself all alone, expecting nothing nor possessing anything in the entire surrounding. Is he a Yogi? No; but he is on his way to be one. With such an attitude he shall centralize his being in solitude, himself all alone, says Shri Krishna, and with his Chitta so far controlled that it shall never be attracted towards the objectivity surrounding him. He constantly thinks of nothing but himself as resting in his physical body in the objectivity from which he keeps himself turned away.

Next comes his body, an objectivity no less objective and Tamas-imbued than the rest of the objectivity from which he has turned away. There is his body resting in the objectivity, vibrating with life and in touch with the objectivity. He is still aware of the idea of space surrounding him, above and below. He next deals with his body as he had done with the variegated objectivity all around him. He centralizes his personality in the body. Indrawing himself, he first ceases to think of the surroundings as also of the space where rests his very body. In other words, he overcomes the idea of his body being in touch with the objectivity. This done he settles himself in a place perfectly pure, i. e., untouched and untinged by any Tamas from the surrounding objectivity. Steady becomes his seat. What can agitate his body when he rids himself of any idea of where it rests, knowing nothing, far or near, above or below? Perfectly pure is the place where he rests, and steady and sure is his posture as he rests centred in his body, itself centralized in the objectivity around. The three aspects of his body, Tamasic, Rájasic and Sáttvic, corresponding to the three degrees or states of grossness of the matter constituting it, are the three coverings, Kúsha, Ajina (skin of an antelope or tiger), and a piece of cloth spread out on his seat whereon he rests at the top and centred in the last. He rests with his personality

or personal self centred in his body which clothes him, as in the beginning he had centred his objective person or being in the objectivity surrounding him. With the personality so centred and turned away from the body, what should he do next? He shall make his Manas one-pointed, says Shri Krishna. Between the Manas where he is to centre himself to make it one-pointed and the personality which he has reached, is the coursing Rajas, vibrating in the Manas as thoughts and memories of the past, with the subtle senses bringing the Manas in touch with the personality. These senses he has ceased to drive to the objectivity, nor does he even mind what through them comes to him from without. They are said to be controlled. He should be equally indifferent to the thoughts and memories vibrating in the Manas. This is to have the Chitta controlled. With the activities of the Chitta and the senses so controlled, from the personality where he rests centred, he should make his Manas one-pointed, i. e., centre himself in the Manas as the individuality or individual self. Thus centred, he shall devote himself to and engage in Yoga for perfecting the self-purification which he has commenced. Here arrived, he becomes fit to be a Yogi, to set his foot on the Path of Yoga. All he had been doing so far was mere preparation to fit him for Yoga. Here rests Arjuna, the Mumukshu, whom Shri Krishna reveals the Path of Yoga as embodied in the Gita.

Centred in the Sattva of the Manas, he shall turn away from the coursing Rajas reaching the objective personality below. His personality is the body or the trunk, the centre where he rests in the Manas is the head, the intervening plane of the Rajas is the neck connecting the two. Uninfluenced by the agitating Rajas, he shall have all the three perfectly equipoised and steadied. Arjuna, it will be seen, fails in this equipoise and allows himself to be disturbed by the agitation. His Chitta and his senses remain uncontrolled and his Manas anything but one-pointed. In the agitation he feels the fight. Objectivity has no attraction for him. Agitation tends towards it while keeping him dislodged from the central Sattva in his Manas. He tries to grapple with the coursing Rajas which he would fain have stopped. This is his abstention. Rajas he cannot stop any more than he can annihilate the objectivity from which he has drawn himself away. And engaged in the impossible, he keeps himself away from the central Sattva where he ought to centre himself unheeding instead of trying to stop, the agitating Rajas.

In Manas then he shall centre himself, or make he shall his Manas one-pointed and leave the Rajas alone. To turn away from the agitating Rajas and rest centred in the Manas, is to have one's eye fixed on the individual self, i. e., oneself, seeing nothing besides to the right or to the left, before or behind, above or below. Such an attitude is well-illustrated

in one's steadying and fixing his gaze on the tip of the nose and seeing nothing of the surroundings about him.

With the individuality so centred in Sattva, he rests perfectly tranquil. Seeing nothing besides his own individual self, and not even experiencing the slightest agitation, he is perfectly free from fear which means both duality and agitation. So centred, he rests firm in his vow to attain to Brahman, the ultimate Truth, or perfect Bliss, or the ideal of his heart, which he has set out in search of, and which the sense of individuality, be it even the most Sâttvic, still keeps off.

The Manas made one-pointed in Sattva has next to be centred in the ideal itself. Here comes the sacrifice of "I", the individuality. How to sacrifice it? The Mumukshu knows it not. It is the "I" that seeks something. It is the "I" that has to attain it, if it is at all possible. To nothing he is attached; of nothing he thinks. He has sacrificed all and can think of nothing which he can do. He despairs. The despair drowns him. He forgets himself and has a glimpse of the beyond. The self-drowning despair effects what the self, even extremely Sâttvic, could not have been able to effect. It sets him on the Path of Yoga.

The Manas made one-pointed he centres in what he had a glimpse of. The self leaves the objective individuality. The coursing Rajas he meets with, he centres in the very glimpse as he had done below with his thoughts and senses centred in the individuality. This Shri Krishna describes as resting the Chitta in Him. Centred in the Sattva beyond the agitating Rajas, and perfectly harmonized and balanced, he rests intent on the glimpse he had the glimpse which is Shri Krishna Himself. So centred and so constantly intent, with his Manas controlled, he, says Shri Krishna, attains to His Abode, the Supreme Peace of Nirvâna.

It will be seen that the being in touch with the objectivity around him has to be thrice centralized before he becomes a Yogi or rather steps on the Path of Yoga, and once more before he attains to the Supreme Nirvâna. The being has to be centralized in the surrounding objectivity, the personality in the being, and the individuality in the personality. So thrice-centralized he is a Mumukshu who wishing to be a Yogi has then to centralize the existence in the individuality, and so centralized he rests intent on the Supreme and attains It.

Everywhere from beginning to end, at every step, he repeats the same process. He draws himself away from the objectivity, overcomes the Tamas, controls his Chitta and the senses, overcomes the agitating Rajas, rests centred in Sattva, calm and unagitated, and contemplates the subjectivity beyond, forgetting himself as centred in Sattva. He rids himself of the impurities which surround him, then does the same with the impurities in him and thus purified, rests intent on the Supreme

Subjectivity. The Chitta-controlled being (Yata-Chittátma, Sh. 10), the Chitta-senses-activity-controlled personality (Yata-chittendriya-kriyah, Shl. 12), the tranquilized individuality (Prashanta-átma, Shl. 14) and the existence with Chitta in Shri Krishna (Machchittah, Shl.14) and intent on Him (Matparah, Shl. 14), mark in succession the progress of the being towards the Supreme Subjectivity.

The progress, extremely difficult as it is, grows more and more so at every step. It is comparatively easy till the being arrives at his individuality centred in the Manas made one-pointed. Here he comes to a stand-still as a Mumukshu. Here becomes necessary the guiding glimpse which requires self-oblivion. How to sacrifice one's own self ? It seems impossible. No Truth, no Bliss, no ideal for him ! Dark and dismal the prospect ! The very idea rends his heart. In such a moment comes the saving despair, deep and all-drowning. He forgets himself. There is the essential glimpse, and he steps on the Path of Yoga, illumined, and with the memory of the glimpse thrilling his whole being. The crisis is passed. He has passed the ordeal, and is on the high road to success, though not quite free from temptations in the form of the most fascinating Siddhis which allure him at every step. They are, however, not more trying than the sacrifice of the self through which he had to pass, and if sufficiently firm and intent on his ideal, the Yogi attains to the Supreme.

The very process which Shri Krishna here describes, He mentioned briefly in Ch V, Shl. 27, 28. In the being centralizing himself in the objectivity which surrounds him, he externalizes the external contacts. To equalize the Prána and Apána is to centralize the personality in the being. With the senses controlled, the individuality is centralized in the personality, and with the Manas controlled the existence rests centralized in the individuality. Lastly, to rest intent on the Supreme is to have controlled the Buddhi. Such is the Muni devoted to the attainment of liberation.

नात्यश्नतस्तु योगोऽस्ति, न चैकांतमनश्नतः ।

न चातिस्वप्नशीलस्य, जाग्रतो नैव चार्जुन ॥ १६ ॥

युक्ताहारविहारस्य, युक्तचेष्टस्य कर्मसु ।

युक्तस्वप्नावबोधस्य, योगो भवति दुःखहा ॥ १७ ॥

16. Yoga, certainly, is not of one who eats too much, nor of him who abstains totally from food, nor of one who sleeps too much, nor, certainly, of one who is (ever) wakeful, O Arjuna.

17. One harmonized in eating and going about, one with harmonized movements in actions, one harmonized in sleep and in waking, attains the pain-destroying Yoga.

Shri Krishna described above the various steps of Yoga which enables one to attain to the Supreme. It is, however, far from easy, even the very first and the preparatory step, the centralization of oneself with his body in the objectivity which surrounds him. Before one can successfully attempt even this, certain preliminary training is necessary, and this Shri Krishna points out in these Shlokas. It consists in one's being able to control himself in view of the objects of his attachment and enjoyment—objects which he shall be called upon to sacrifice at the outset of his attempting to take the first step towards preparing himself for Yoga. Not without such perfect self-control will he be able to sacrifice any object of his attachment and never even so much as think of it, the attitude which is indispensable for Yoga.

There are objects all around him which nourish his being, please his senses and delight his mind. A delicious dish and nourishing, he will enjoy, but never shall it tempt him to excess, in other words, while enjoying the pleasures derived from the sense of taste he will be its master and not its slave. To enjoy them at will, but never to be tempted by them against his will—this is the essence of self-control which has to be developed before even thinking of Yoga.

To be tempted to excess is to be a slave to the senses and wanting in self-control and strength to resist the temptation. Not such will be able to attempt Yoga which demands sacrifice of all attachments. Shall he forcibly abstain from enjoyment and starve himself? That too does not mean self-control and mastery over the objects of enjoyment and the senses, but admission of their power and of his own weakness. Not such retreat but victory is necessary. Not flight but firm stand in their presence means self-control. Starvation means such flight and cannot be helpful in Yoga any more than one's being tempted to excess, as does one who is a slave to his senses.

In all that he takes as nourishment, in all that his senses sense and and his Manas thinks, nothing will tempt him to excess, nothing will strike fear in his heart and send him away flying. The objects are there. He enjoys them at will, but they never shall force themselves upon him. This is self-control and this he ought to develop. With such self-control, the Manas, the senses and the body ever work in mutual harmony and contribute to the strength of all.

To be tempted to excess means attachment and subjection and not mastery, and ends not in strength but in weakness. Starvation does not mean non-attachment, while it means confession of one's impotence and results in weakness. Self-control means victory and flight which starvation means and symbolizes is not victory.

Arjuna's attitude of abstention resembles starvation. He betrays

want of self-control. Let him not yield to attachment, but that does not mean that he shall yield to fear and run away

With the self-control perfect, the Manas, the senses and the body will be all working in tune and harmony. What the mind wills, the senses execute through the body. The mind, however, will never wish what will injure the others. Each looks to the welfare of all and forgoes all enjoyment for itself only. This means control of the Manas, the senses and the body, wherein each develops the habit of sacrificing, for the harmony of all, what happens to be pleasing to itself.

Too much of sleep will not help one to Yoga, says Shri Krishna. The mind, the senses and the body, when fatigued, go to sleep, and while so asleep they cognize no objectivity. Yoga requires non-cognition of objectivity, while remaining centralized. Sleep is followed by waking and recognition of objectivity. Shall one aspiring to Yoga induce prolongation of the state of sleep and thus attain to Yoga? No, says Shri Krishna. Sleep is fatigue. One centralized in Yoga is all energy. The resemblance between the two does not extend beyond the non-cognition of objectivity. Sleep is unconsciousness, one centralized in Yoga is all consciousness. In sleep one rests absorbed in Tamas, one centralized in Yoga rests in Sattva beyond the reach of Tamas.

Shall he, then, avoid and abstain from sleep which may overpower him, and develop wakefulness? No, again. Why deny the body, the senses and the Manas, the rest they are in want of and seek. He shall no more prevent sleep than he shall induce or develop it. It is not the length of sleep or wakefulness that makes one a Yogi. What is necessary is self-control in view of the objectivity. While awake, the objectivity shall not so hold him as to induce him to prevent sleep when fatigue requires it, nor shall any desire to avoid objectivity tempt him to induce sleep when it is not wanted by the body, the senses and the Manas.

In nothing whatever, not in his enjoyments nor nourishment, nor actions, nor in the functioning of his body, senses or Manas in relation to objectivity, he shall be tempted to excess or induced to abstain. He shall rule them by his will and not be ruled by them. He shall seek safety in his unyielding firmness which they shall not shake, and not in flight or abstention. Such is the self-control he has to develop which will serve and help him in his attempting Yoga.

In all he takes as nourishment, in all he enjoys and does, he shall ever remain harmonized. No food nor enjoyment, nor action shall tempt him against his will. None shall force him to flight. They come while he so wills or wishes it. He wills that they shall not come, and they have no power to force themselves on him.

While the Manas senses and the body continue functioning as in

wakefulness, the objectivity can no more draw him. if he has not the will than it can do in sleep. Similarly, whatever the enjoyment or action he may be engaged in, the advent of sleep from fatigue, causing interruption in the enjoyment draws no sigh from him. In other words he enjoys all objects and actions and still would not let them have a hold on him. Every action or enjoyment he receives or rejects at will. Firm in will and self-controlled he never loses his balance, but ever remains harmonized. To such a one, says Shri Krishna comes the pain-destroying Yoga. With will so firm, and control so perfect, not an object enjoyment or action shall hold him when he wills to retire in the central Sattva away from the objectivity which surrounds him. It is not flight nor abstention nor destruction, nor cessation, but simply a quiet good-bye with. "Enough, here we part, you go your way, I go mine" and there is none that shall dare hold him, none he shall have to use force to drive away. He simply heeds them not and they trouble him no more.

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।

निःस्पृहः सर्वकामेभ्यो युक्त इयुच्यते तदा ॥ १८ ॥

यथा दीपो निवातस्थो नैगते सोपमा स्मृता ।

योगिनो यतचित्तस्य, युजतो योगमात्मन ॥ १९ ॥

यत्रोपरमते चित्तं, निरुद्धं योगसेवया ।

यत्र चैवात्मनाऽऽत्मानं, पश्यन्तात्मनि तुष्यति ॥ २० ॥

सुखमात्यतिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।

वेत्ति यत्र न चैवायं, स्थितश्चलति तत्त्वतः ॥ २१ ॥

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।

यस्मिंस्थितो न दुःखेन, गुरुणाऽपि विचाल्यते ॥ २२ ॥

तं विद्याद्दुःखसंयोगवियोग योगसंज्ञितम् ॥

स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ २३ ॥

18. When with Chitta well-controlled, in the self one rests, devoid of longing for all desires, harmonized, then, he is called.

19. As a lamp in a place sheltered from the wind flickers not, such is the traditional simile of a Yogi of controlled Chitta, engaged in the Yoga of the self.

20. Where calms down the Chitta restrained by the practice of Yoga : and where also seeing the self by the self, in the self one is satisfied ;

21. Where one knows That which is the Bliss Supreme, apprehensible by the Buddhi but beyond the senses, and where established also this (the self) wavers not from That :

22. And which having obtained, any other gain he thinketh not superior to That , wherein established, not even by pain, however great, he is dislodged ,

23. That, the disunion of the union with pain, should be known by the name of Yoga (Union) ; that Yoga, with firm resolve, ought to be engaged in with undespairing Chitta.

When the Chitta, perfectly controlled, rests centred in the self, without the least concern for the objectivity or the Rajas coursing therein, when there is not a desire one longs to fulfil in the objectivity around him, he is said to be harmonized. Drawing himself away from the objectivity he rests centred in Sattva beyond the coursing Rajas with no other idea than that of the self so centred. And one who devotes himself to Yoga has his Chitta so perfectly controlled and centred in the self in Sattva that he feels not even the agitation of Rajas. Such a state of Chitta is compared to a flame, steady and unflickering, burning in a place sheltered from the wind.

This control of the Chitta and resting it in the self centred in Sattva, steady and unagitating, is being effected by the Yogi at every step of his progress, as he transfers his self to a higher and higher centre, till finally he rests the Chitta in Shri Krishna Himself and attains to the Supreme. The same process he repeats when he centralizes his being in the objectivity, his personality in the being, his individuality in the personality, and his existence in the individuality, and finally where he leaves that existence itself by being intent on Shri Krishna Himself.

Where the Chitta, so repeatedly controlled by devotion to Yoga, gets perfectly tranquil and calm and free from all agitation, and where it rests perfectly satisfied by seeing the self in the self by the self, in other words, where it becomes the self itself in which it is centred and contemplates nothing but the self, where the happiness that is being experienced is within the reach of Buddhi only, but beyond that of the senses, where, even while experiencing such happiness and resting so centred, one never allows himself to be dislodged from intentness on That, the Supreme beyond, where he thinks nothing superior to what he has attained and acquired, and where established there is not a disharmony or agitation, be it ever so great or powerful that can dislodge him therefrom, that, be it known, is what is styled Yoga or Union. Union (Yoga) which means the disunion (Viyoga) of the union (Samyoga) with pain.

The attitude above described is one of centralization of the self

in Sattva, as existence beyond the individuality. It is the fourth and the highest centralization where one becomes firmly settled in Yoga (Yogārudha). Here only the Chitta gets perfectly tranquil and calm, here only there is the sameness of existence common to the subjective and the objective. Here, again, there is perfect harmony and happiness of sameness which is within the grasp of Buddhi, because it is the perfection of Buddhi itself, but which is beyond the reach of the senses, because being beyond the very agitation of Rajas, it is evidently beyond its course. But that no agitation may possibly reach the self centralized in Sattva as existence, he shall rest intent on That beyond the Sattva. Here in the Sattva where he rests centred, there is no duality, nor agitation, nor differentiation, nor imperfection. He can think of nothing superior to what he experiences here. Such experience of perfection comes from his sense of existence and his resting that existence intent on That, and thus guarding against his being agitated by Rajas which will mar the perfection. And so resting, no amount of agitation, however great or powerful, ever reaches him, much less dislodges him from where he rests centralized in Sattva.

Such an attitude is Yoga. It is the realization of the unity of self as existence. It is union which the self realizes union with its essence. But it comes with the disunion of its union with pain or Prakriti which it discards and disowns. Shri Krishna here makes pun upon the word Yoga, when He says that the attitude He describes as Yoga is Vi-yoga (i. e., un-Yoga, disunion) of Sam-yoga (i. e., firm Yoga or union) with pain. Yoga there is, and very firm too, with pain. To effect un-Yoga of this Yoga is the attitude of the Yoga which He describes.

And such Yoga one ought to attempt with firm resolve, never allowing the Chitta to be disturbed or discouraged in the attempt, nor letting it yield to despair or be daunted by difficulties.

संकल्पप्रमवा-नामास्त्यज्वा सर्वानशेषतः ।

मनसैवोद्विज्यग्रामं, विनियम्य समंततः ॥ २४ ॥

शनैः शनैरुपरमेदुद्धृता धृतिगृहीतया ।

आत्मसंस्थं मनः कृत्वा, न किञ्चिदपि चिंतयेत् ॥ २५ ॥

यतो यतो निश्चरति, मनश्चंचलमस्थिरम् ।

ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २६ ॥

प्रशान्तमनसं ह्येनं, योगिनं सुखमुत्तमम् ।

उपैति शान्तरजसं, ब्रह्मभूतमकल्मषम् ॥ २७ ॥

युञ्जन्नेवं सदाऽऽत्मानं, योगी विगतकल्मषः ।

सुखेन ब्रह्मसंस्पर्शमत्यंतं सुखमश्नुते ॥ २८ ॥

सर्वभूतस्यमात्मानं, सर्वभूतानि चाऽऽभिन ।
 ईक्षते योगयुक्तात्मा, सर्वत्र समदर्शनः ॥ २९ ॥
 यो मां पश्यति सर्वत्र, सर्वं च मायि पश्यति ।
 तस्याहं न प्रणश्यामि, स च मे न प्रणश्यति ॥ ३० ॥
 सर्वभूतस्थितं यो मां, भजत्येकवमास्थितः ।
 सर्वथा वर्तमानोऽपि, स योगो मयि वर्तते ॥ ३१ ॥
 आत्मौपम्येन सर्वत्र, समं पश्यति योऽर्जुन ।
 दुःखं वा यदि वा दुःखं, स योगी परमो मतः ॥ ३२ ॥

24. Having abandoned the Samkalpa-born Kāmas (desires), all without remnant, by the Manas, verily, having controlled the group of senses all round,

25. By degrees let one tranquilise himself, by Buddhi firmly held, making the Manas rest in the self, and let him not think of anything at all.

26. Wherever wanders away the Manas, active and unsteady, from there reining it in, in the self only let one take it subdued.

27. To this Yogi, with Manas perfectly calmed, the Rajas quieted, himself Brahmanized and freed from impurity, comes the highest happiness.

28. Centralizing thus constantly the self, the Yogi whose sins are gone, with ease enjoys the contact with Brahman, the extreme happiness.

29. The self, harmonized in Yoga and seeing sameness everywhere sees the self (himself) abiding in all beings, and all beings in the self.

30. Me who sees everywhere, and all in Me, to him I am not lost, and he to Me is not lost.

31. Abiding in all beings, Me, who worships, (himself) resting in unity, by all means acting even, in Me, he, the Yogi, acts or abides.

32. Like unto his own self, everywhere equally who sees, O Arjuna, whether (there be) pleasure or pain, he, the Yogi, is highest deemed.

The Samkalpa-born Kāmas or desires. all without a single

reservation, should be abandoned, says Shri Krishna. And this Arjuna shall do. Arjuna is unselfish. The objectivity has no charm for him. He rests in his Manas, but it is not yet made one-pointed. The Rajas, coursing therein is not without influence on him. Its differentiations are the Samkalpa-born Kámas. He does not want anything to which they lead in the objectivity. But their very tendency towards objectivity is what troubles him who would fain avoid all objectivity. This leads him to abstain. And in the very attempt he remains dislodged from the centre where he ought to rest and occupies himself with the Samkalpa-born Kámas which he ought to abandon. Let him abandon them, says Shri Krishna, and not be troubled by them. Let the entire range of the coursing Rajas, the region of the senses, be controlled by the Manas. In other words, let him learn to rest unconcerned, no matter how the Rajas courses as impelled by the Samkalpas stored up in the Manas wherein he shall centralize himself.

So unconcerned and leaving the course of Rajas to be controlled and determined by the Manas, he shall, with his Buddhi made firm, centre the Manas made one-pointed in the existence in Sattva and think of nothing, not even of his "I", much less of any other objectivity. The active Manas will be left to tire itself out and get gradually tranquil, bringing him more and more calmness as time passes. Wherever the Manas wanders away, he shall with his Buddhi made firm rest intent on the existence where he shall centre himself. Thus left to tire itself out, the Manas ultimately controlled and subdued shall turn away from the objectivity to the existence on which he has been trying to rest intent all the while. The Manas will then cease to give him trouble any more. It will go with him to the existence, the self, in Sattva where he wants to centre himself. With the activity of the Manas thus subdued, and with its growing perfectly calm and turning towards subjectivity, the Yogi will experience the highest happiness which characterizes the Sattva free from all agitating Rajas the happiness which is of the Brahman Itself and which is devoid of all impurity. Such is the experience of the Yogi who rests centralized in Sattva beyond and uninfluenced by all possible agitation with nothing between himself and the Supreme, except the mere idea of existence, perfectly pure and calm. Thus constantly centralizing himself, the Yogi with every impurity removed comes in touch with the Brahman Itself and enjoys the highest happiness.

The self centralized in Sattva as existence is no more distinct from the Brahman Itself than is the centre from what comes to be named centre in view of the circumference. Such a self is as much free from all impurities in the form of Rajas and Tamas as the Brahman Itself. It is in view of the idea of existence only that it is said to be *in touch* with the Brahman and as enjoying the highest happiness.

The Yogi, as the existence so centralized in Sattva and ignoring and uninfluenced by the slightest trace of the agitating Rajas, sees no change nor duality nor distinction anywhere. Existence is all, he recognizes, himself all existence, all existence himself. It is the realization of the same all-pervading existence, the one sameness everywhere, by the self harmonized in Yoga. All existences, all knowledge, power, forms from the highest to the lowest, in short, every possible thing is to him the same existence which is himself

This is the climax of Yoga. The once Tamras-bound being, steeped in misery, has attained to the perfection of happiness and of existence. There is not a happiness or existence that is not himself.

But omniscient, omnipotent and perfect as the Yogi is, crowning the Universe and realizing oneness with it, there is still the idea of central existence, the extension or the range which it pervades, and the seeming infinity which bounds it (paradoxical as the phrase may sound). With these three qualities it is a manifestation. Beyond such existence, i. e., the central existence rid of the idea of existence which rises only in view of the bounding Prakriti, there is the very essence of that existence, Shri Krishna Himself. Him the Yogi attains, realizes and becomes one with, when he sacrifices the very idea of existence in Sattva, as he had done the "I" or the individuality in the Manas. With this and the last sacrifice of existence, he realizes Shri Krishna instead of himself as existence everywhere and sees all in Shri Krishna instead of in himself. To such a one, says Shri Krishna, He never disappears, nor does such a one disappear to Him. The two, Shri Krishna and the once individualized existence, become one, a Unity, never to part or appear as two. Who shall disappear and from whom, where reigns the Supreme Unity ?

Whoever resting in the unity of existence in Sattva, as the highest Yogi, devotes himself to, and is intent on, Shri Krishna, beyond, as resting in and pervading all that is or has being, will appear acting as much as does Shri Krishna with whom he is in unity. Thus acting even to all outward appearances, in Him only, he acts and rests. It is Himself, if any one, that acts in every act which appears as the Yogi's, because such a one has not even his existence itself apart from Him, much less action. In Him only he lives, moves and has his being. There is nothing in him which is not Himself and His. This is the realization of Shri Krishna, the Supreme Unity, beyond even the Sattva.

One as centralized in Sattva and realizing sameness of existence everywhere amidst the harmonies and disharmonies of the coursing Rajas and multiplicity of objectivity such a one to whom all, including his very self as the same existence, and there is nothing besides, is by Him deemed the highest Yogi, says Shri Krishna. The step next beyond the

highest Yogi is the realization of Shri Krishna Himself, the Supreme Unity as distinguished from the unity of the sameness of existence realized by one resting centralized in Sattva as the highest Yogi.

॥ अर्जुन उवाच ॥

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।

एतस्याहं न पश्यामि, चंचलत्वात्स्थितिं स्थिराम् ॥ ३३ ॥

चंचलं हि मनः कृष्ण, प्रमायि बलवद्दृढम् ।

तस्याहं निग्रहं मन्ये, वायोरिव सुदुष्करम् ॥ ३४ ॥

Arjuna said .

33. This Yoga which by Thee is declared by (as) sameness, O Madhusudana, I see not its stability owing to (in the presence of) restlessness.

34. For restless (is) the Manas, O Krishna, impetuous, strong and tough ; its restraint I deem as difficult as that of wind (Vāyu).

Arjuna has cured himself of all attachment for everything objective to his individual self. He has advanced as far as his Manas, he has even arrived as far as its centre. But he has not yet centralized himself in the centre. He has not yet succeeded in making his Manas one-pointed. And this is shown in his feeling the influence of the agitating Rajas and its course towards objectivity. The objectivity has no attraction for him. The agitating and coursing Rajas finds no favour with him. But still he recognizes the destruction which its course entails and the misery and evil towards which it keeps tending. The sight grieves the virtuous Arjuna, who would not, if he could, let the Rajas succeed in its purpose, sinful and evil as he thinks it. Arjuna's abstention means this. But it also means his remaining dislodged from the centre instead of making his Manas one-pointed, and occupying himself with the agitating and coursing Rajas tending towards objectivity. To him Shri Krishna said that not in such occupation with the Rajas, but in Yoga, lay his well-being. In behaving as he does he attempts the impossible, endangers his well-being and shuts himself out from Yoga.

He explained to Arjuna what this agitating and coursing Rajas he seeks to stay meant, what was the nature of its relation with him, how and to what extent it could affect his well-being. He then explained to him Yoga, its nature and essence, in what it consisted how far the Rajas with which he troubled himself was likely to be in his way in attempting to attain it.

The Yoga, said Shri Krishna, required that he should make his Manas one-pointed. This he could only do when he left the Rajas instead of occupying himself with it. He should centralize himself first in his Manas, away from, and not attempting to stop, the Rajas coursing therein, and thus having abandoned all Samkalpa-born Kāmas or desires. He should then centralize the Manas in the existence in Sattva beyond the slightest trace of the agitating Rajas, and himself resting there as existence realize the sameness of existence everywhere. With the realization of such sameness, he will have attained to Yoga and ensured his well-being.

Quite understanding all that has been said to him, Arjuna, however, does not see his way to the Yoga recommended to him. Realization and experience of sameness everywhere is its essence. Here is Rajas constantly agitating him. Rajas, ever restless, of which the very essence is change, the very reverse of sameness. To let the Rajas remain, which, he is further told, he could not stop even if he would, and to be in rest and experience sameness, seems to him a clear contradiction. One of tranquil Manas, he is told, realizes sameness and experiences the highest happiness, and even attains to Brahman. True enough, if the Manas get tranquil. But that is the very thing he fails to see his way to. Restless and all agitation is his Manas by virtue of the very Rajas. It is strong, stubborn and tumultuous. Such is its very nature, built up as it is of numberless Samkalpas bent on finding their way towards objectivity. To think is its function, and thinking means agitation and restlessness.

To think that Manas, so constituted by its very nature, will ever be tranquil ! One may as well think of Vāyu without motion which is its very essence. And what to Arjuna seems still more incomprehensible is that he shall not even make an attempt to stop the restless Manas as by holding back the Rajas, because no attempt, he is told, will avail him aught. This passes Arjuna's power of understanding, getting tranquilized the Manas, restless by nature, without even so much as attempting to stay the Rajas which keeps it restless. And he expresses this in his words, at the same time saying that he could not see his way to the Yoga which means realization of sameness and which forbids any attempt to stay the sameness-destroying Rajas

॥ श्री भगवानुवाच ॥

असंशय महाबाहो, मनो दुर्निग्रहं चेष्टम् ।

अभ्यासेन तु कौतेय, वैराग्येण च गृह्यते ॥ ३५ ॥

असंयतात्मना योगो, दुष्प्राप इति मे मतिः ।

वश्यात्मना तु यतता, शक्योऽवाप्नुमुपायतः ॥ ३६ ॥

The Blessed Lord said :

35. Doubtless, O Mighty-armed, the Manas is difficult to restrain and fickle, but by constant practice, O Kaunteya, and Vairágya (non-attachment) it is curbed

36. By the uncontrolled self, Yoga is hard to attain. Me-thinks ; by the controlled self, however, exerting himself, it can be attained through (proper) means.

That the Manas is hard of control and ever restless is but too true and admits of no doubt. That is just as Arjuna says. But let that not make him uneasy. With all its restlessness it can be overcome by proper means which are not wanting. Restraint or force or violence is of no avail. Not thus can Manas be overcome. But constant practice of non-attachment does in the end subdue and overcome even the restless Manas. In other words, let the being try constantly to control his own self instead of trying to control and calm the restless Manas. Let him not heed his agitating Manas, with perfect unconcern for what it effects. He will try thus to remain calm and collected, no matter where wanders his restless Manas. When the restless Manas no longer disturbs his rest, nor conquers his self-control, when he rests calm and collected, unheeding the restless Manas, when its continuance or subsidence makes no difference in the state of his calmness, when, in short, the Manas, present, fails to disturb him, and, absent, will not make him more calm than he already is, then he will be said to have subdued and mastered his Manas as only it can be mastered and subdued. And this is achieved by constant practice of non-attachment with firmness and perseverance, till the attitude becomes his very nature, and he no more identifies his self with the restless Manas than with anything objective to himself.

His is the self perfectly controlled. To one with the self uncontrolled (it must be noted that Shri Krishna speaks distinctly of the control or not of the self and not of the restless Manas) Yoga is hard to attain, says Shri Krishna as His opinion. Such an uncontrolled self is at the mercy of the restless Manas which dominates him and leaves him no rest. Attached to and firmly held by the Manas, he fails in Yoga. But it is different with the controlled self who has, so to speak, thrown off the yoke of Manas, and is thus in a position to assert himself. Does he, the yoke once thrown off by constant practice of non-attachment, trouble himself with the fruitless attempts to stop the restlessness of Manas ? Why should he do any such thing when, in the first place, he can quite unheed the Manas itself, be it ever so restless, and, in the second place, when the very attempt means his being dislodged from his high position, not to mention the impossibility of any one ever succeeding in

such an attempt which contemplates nothing less than the annihilation of Rajas, as then only can one stop the restless Manas ? The controlled self needs no such attempt. Without it he can attain to Yoga, if he adopt proper means, says Shri Krishna, and that means He has already revealed to Arjuna. It is the centralization of his self, " I ", perfectly controlled, into the existence in Sattva, with Buddhi firm and intent thereon. It is the sacrifice of the individual self. This done, he steps on the Path of Yoga, the restless Manas (no longer his) notwithstanding.

Arjuna, therefore, need fear nothing from his restless Manas. It is not his Manas that he shall forcibly restrain an attempt wherein he can never succeed. But what he has to do is to control his self, and this he can do in spite of his restless Manas. In other words, he shall not trouble himself with trying to check the Rajas, but only try to centralize himself in Sattva beyond the influence of the Rajas which is not headed. This is the control of the self which means overcoming of the Rajas. This self-control enables one to attain to Yoga if he seeks it. The restless Manas which Arjuna fears need not be in his way to Yoga which with his self controlled he will be able to attain by proper means.

॥ अर्जुन उवाच ॥

अयतिः श्रद्धयोपेतो, योगाच्चलितमानसः ।

अप्राप्य योगसंसिद्धिं, कां गतिं कृष्ण गच्छति ॥ ३७ ॥

कच्चिन्नोभयविभ्रष्टरिञ्जनाभ्रमिव नश्यति ।

अप्रतिष्ठो महाबाहो, विमूढो ब्रह्मणः पथि ॥ ३८ ॥

एतन्मे सशयं कृष्ण, छेत्तुमेहस्यशेषतः ।

त्वदन्य सशयस्यास्य, छेत्ता न ह्युपाद्यते ॥ ३९ ॥

Arjuna said :

37. The uncontrolled, full of faith, with Manas dislodged from Yoga, failing to attain Yoga-perfection, to what destination (fate), O Krishna, goes he ?

38. Is it not that fallen off from both, like a rent cloud he is destroyed, unsettled, O Mighty-armed, and deluded in the Path of Brahman ?

39. This doubt of mine, O Krishna, Thou art fit to completely destroy ; other than Thyself, of this doubt, destroyer none certainly obtains.

Arjuna was made to understand that Yoga he can aspire to and attain without troubling himself with his restless Manas. The self must be first controlled and then sacrificed and he must centralize himself as

the existence in Sattva. So centralized he is a Yogi, harmonised and balanced, who then attains to Brahman, the Supreme Subjectivity.

Arjuna doubts not the power of the means, but he has no confidence in himself. With perfect faith he may sacrifice the self. Between such sacrifice and centralization in Sattva as existence, intervenes the range of Rajas through which lies the Path of Yoga leading to Brahman. The Rajas, however, keeps ever tending towards objectivity, and through this very Rajas he has to advance towards Yoga and subjectivity. What if some energy of the Rajas proved too strong for him and checked his progress? He will be prevented from attaining to Yoga from which the opposing Rajas stronger than himself will keep him dislodged. What, asks Arjuna, will become of him if such a contingency occurred, which is not unlikely? His self or "I", he will have sacrificed. From the fixed centre in his Manas where he rested as the "I" he will have dislodged himself. To the fixed centre in Sattva he will not have reached, frustrated by some powerful energy too strong for him to cope with. In sacrificing his self he makes himself supportless by leaving the support he has. Frustrated in Yoga he is kept away from the support he seeks. Thus made supportless and deluded in the Path of Brahman which he is prevented from reaching, will his fate not be like a detached cloud which, separating from the mass which holds it and not reaching another which can hold it, disperses in the middle and disappears in space, on all sides acted upon by blowing winds? Will he not, rendered supportless, similarly disperse and disappear, whirled by the coursing Rajas and completely at its mercy? He will not be the individual self he will have sacrificed. He will not be the existence in Sattva which he will have failed to reach frustrated by the Rajas. Suspended thus supportless in the middle, will he not meet the fate of a detached cloud? Misgiving about his fate in the event of failure takes hold of Arjuna, and he requests Shri Krishna to remove it and enlighten him on the point. He only, says Arjuna, is most competent to perfectly solve this doubt of his. He who is Himself all knowledge and the source of all possible knowledge, He from whom nothing is hidden. Excepting Him, there exists none other that can solve his doubt.

॥ श्रीभगवानुवाच ॥

पार्थ नैवेह नामुत्र, विनाशस्तस्य विद्यते ।

न हि कल्याणकृत्कश्चिदुर्गीतिं तात गच्छति ॥ ४० ॥

प्राप्य पुण्यकृतलोकानुषित्वा शाश्वतीः समाः ।

बुचीनां श्रीमतां गेहे, योगभ्रष्टोऽभिजायते ॥ ४१ ॥

अथवा योगिनामेव, कुले भवति धीमताम् ।
 एताद्धि दुर्लभतरं, लोके जन्म यदीदृशम् ॥ ४२ ॥
 तत्र तं बुद्धिसंयोग, लभते पौर्वदेहिकम् ।
 यतते च ततो भूयः, ससिद्धौ कुरुनन्दन ॥ ४३ ॥
 पूर्वाभ्यासेन तेनैव, ह्रियते ह्यवशोऽपि सः ।
 जिज्ञासुरपि योगस्य, शब्दब्रह्मातिवर्तते ॥ ४४ ॥
 प्रयत्नाद्यतमानस्तु, योगी संशुद्धकिल्बिषः ।
 अनेक जन्मसंसिद्धस्ततो याति परां गतिम् ॥ ४५ ॥
 तपस्विभ्योऽधिको योगी, ज्ञानिभ्योऽपि मतोऽधिकः ।
 कर्मिभ्यश्चाधिको योगी, तस्माद्योगी भवानुन ॥ ४६ ॥
 योगिनामपि सर्वेषां, मद्गतेनांतरात्मना ।
 श्रद्धावान्भजते यो मां, स मे युक्ततमो मतः ॥ ४७ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
 अध्यात्मयोगो नाम षष्ठोऽध्यायः ॥ ६ ॥

The Blessed Lord said

40. O Páarth, neither in this world nor in the next, destruction of him obtains, for none acting uprightly to evil goes, O Beloved.

41. Having attained to the Lokas (regions) of the righteous, and having dwelt there for eternal years (long time), in the house (family) of the pure and rich, the Yoga-fallen is born.

42 Or, in the family of the Buddhi-endowed Yogis themselves comes he ; more hard indeed to obtain, in this world, is a birth which is like this.

43. There he obtains the union of Buddhi of the previous birth, and strives he thence again for perfection, O Joy of the Kurus.

44. By that very previous practice, he is borne on, indeed, even involuntarily One even inquisitive of (curious to know) Yoga crosses beyond the Shabda Brahma.

45 With assiduity striving, however, the Yogi, well-purified of sins and perfected in many births, then goes to the Supreme Goal.

46. To the Tapasvins superior is Yogī, (and) to the Jnánis even superior he is deemed, and to the Karmīs (men of action) superior is Yogī, therefore Yogī beest thou, O Arjuna.

47 Of all the Yogīs even, in Me refuged by his innermost self, full of faith, who is devoted to Me, he is by Me the most harmonized deemed

Thus in the Upanishats of the glorious Bhagavad Gītá, the science of the Eternal, the scripture of Yoga, the dialogue between Shri Krishna and Arjuna, the sixth discourse entitled : The Adhyátma Yoga

The possibility of failure which Arjuna fears is not unfounded. There are Siddhis without number met with in the Path of Yoga, and they not infrequently lure away the Yogī by their fascinating charms. But such failure even does not mean that he will be supportless or without a footing. The alluring Siddhi will be his support to rest upon. He will not have attained perfection in Yoga, but in passing beyond his self which he will have sacrificed, he will have made some progress and gained in status. Tempted away by some Siddhi even he will have some objectivity to rest upon not as " I " to be sure, but still as some existence or intelligence acting in universal harmony and untinged by Tamas.

Thus the possibility of failure even should not deter Arjuna from attempting Yoga. In case of failure Arjuna fears annihilation, but there is no annihilation for such a one here or hereafter. Shri Krishna assures Arjuna of this and affectionately and endearingly tells him that evil fate like annihilation never overtakes him who is virtuously inclined, and so inclined is one who sacrifices himself and sets out on his way to Yoga.

Failing even to attain the Yoga, he will have crossed beyond the Manas which he leaves behind, and will be resting somewhere on the plane of Rájasic existence. Whatever Rájasic existence lures him away, that constitutes his Samskára. Such a Samskára which is attached to no particular form conforms to universal harmony. It is congenial to the higher regions of Svarga where go the righteous. To the regions of the righteous, therefore, he goes when his present body falls. The perfect harmony of the Siddhi which had lured him away while he lived on the Earth, he now experiences and enjoys.

The more one attaches himself to the harmony of Rajas and the more he has this Rajas and of the Tamas, the longer becomes his stay in the harmonious Swaiga. The sort of unsuccessful Yogī, whom Arjuna thinks supportless and of whose fate he inquires, yields to the Rajas which lures and holds him, but does not allow himself to be influenced by any Tamas which he has sacrificed. Long, very long, thus becomes the stay

in the Swaiga of such a one dislodged from Yoga, as Shri Krishna expresses it. Be such stay in Swaiga ever so long, there will come a time when he will pass on to the seed form and then start afresh for the next incarnation. In what sort of a family will he be drawn and born, in other words, in what sort of surroundings and circumstances will he be placed in his new birth? He will be born, says Shri Krishna, either in a family, pure and rich, or in one of a Yogi. The former as a rule comes to pass when the failure in Yoga results from one's being lured away by some powerful and fascinating Siddhi, betraying attachment to powers and possessions, more or less perfect in the sphere it rules. In the midst of such powers and possessions, i. e., in the surroundings favourable to them, he takes his birth. Pure he was and to the pure he comes. Towards powers and possessions, towards opulence, he leaned, and in their midst he is placed.

But one may not have been lured away by any Siddhi and still may not have attained perfection in Yoga, and thus may have remained dislodged therefrom owing to his incarnation coming to an early end. Such a contingency will determine his next birth in the family of a Yogi, a birth, says Shri Krishna, which is extremely rare, and rarer certainly than that in the family of the pure and the rich, and comes only to the fortunate few. In either case he comes with the sort of Buddhi he had developed in his former body, and is thus placed in a position to take up the thread where it had snapped at the last fall of his body and thus once more to strive for the perfection, beginning from where he had been interrupted.

He is placed in the midst of objectivity which surrounds him. He has his body, senses, Manas, Buddhi, and Ahamkára centred in Sattva. Nothing of his practice in the past, however, is lost to him. His non-attachment to the surrounding objectivity, to his body, senses and the Manas, the non-attachment he had successfully striven to develop in the past, comes to him as his nature. He is, so to say, born with it. He finds no difficulty whatever in drawing himself away from the influence of these. What the common beings of the world find it difficult to overcome and master, he seems to be doing almost involuntarily and without an effort. So easily he appears climbing up the several steps till he crosses beyond the Manas into the region of Buddhi and arrives at the point where he had left off at the fall of his last body. Here arrived, he strives for his further progress onwards towards perfection. Thus bent and firmly resolved to attain to the subjectivity and perfection in Yoga, and ever striving therefor, one succeeds in the end. Perseverance in what he has set his heart on, is all that is necessary, and success is sure.

Arjuna asks about the fate of one who has sacrificed his self, but

has been kept away from attaining to perfection in Yoga from which he remains dislodged, and in the meanwhile his incarnation comes to an end. What matters it ? A fresh body, new and strong, in place of the old and worn-out one, will be placed at his disposal as often as he desires, with the senses, Manas and Buddhi, tuned and ready as he had left them last, and there is nothing to prevent him from striving for the perfection, if he has but the will and resolution to do it. But why talk of one already having set his foot on the Path of Yoga ? Be he even on the lowermost rung of the ladder with mere Jijnásá for Yoga, a mere curious longing towards it. His attachment for the surrounding objectivity is not yet overcome. But the very budding of Jijnásá means his turning his eye towards subjectivity. If the Jijnásá get strength, and he remain ever with his eye turned to Yoga which has excited his curiosity, if he never let his Jijnásá die out but is firmly resolved to satisfy it at any cost, come what may, he too, says Shri Krishna, in the long run ends with crossing beyond the Shabda Brahma, i. e., with becoming a Gunátita (one who has crossed beyond the Gunas). The very Jijnásá makes him turn from the objectivity which surrounds him, and from his body, senses and Manas, in succession, where he finds duality and change and anything but the subjective Unity or Yoga which has excited his curiosity. The Jijnásu develops into a Mumukshu who still bent on fathoming the subjectivity comes to the Path of Yoga beyond the Manas, and as the Yogi (Jnána Yogi in this case) attains to the Supreme beyond the Shabda Brahma.

Wherever he be in the whole range of Prakriti, let him but strive, strive, strive, unweariedly ever strive, without flagging or breaking down, and his efforts will be crowned with success in the end. The very effort with his whole heart thrown into it, and persevered in, ensures the removal of impurities which have become attached to him. Not one but many will be the incarnations that will be taken up to make him perfectly pure. The length of time and the number of incarnations will evidently depend on the amount of the impurities which have to be got rid of and the singleness of purpose with which he sets himself to the self-imposed task. But he is allowed his own time and number of incarnations wherein to effect his purpose with what effort he can, and if he but sets to work seriously and in right earnest, ultimate success he need never doubt nor destruction fear because of his failure to achieve it in any one single incarnation. There is the whole future before him and incarnations without number, and if he but persevere, success must crown his efforts and he attain to the Supreme Goal, the end and aim of Yoga.

‘ Be thou a Yogi therefore ’, says Shri Krishna to Arjuna a Yogi who is superior to a Tapasvin, to a Jnáni even, and to a Karmi.

A Tapasvin has an eye to the removal of whatever impurity is

attached to him, and refrains from any fresh one being attached to him. As Prakṛiti is the source of all impurity, a perfect Tapasvin will remain unattached to Prakṛiti in any form or modification, and simply leave it alone. One resting in Sattva feeling no attachment for Prakṛiti which individualizes and moulds him is such a Tapasvin. Let one rest in Sattva, uninfluenced by and unattached to the energizing Rajas and the obscuring Tamas, and he is all that a Tapasvin should be.

A Jnāni is he who is perfect in knowledge or Jnāna. Sattva is characterized by Jnāna. Rajas differentiates and confuses Jnāna, Tamas obscures it. One resting in Sattva uninfluenced by Tamas or Rajas has Jnāna to perfection or is a Jnāni. Endowed with Sattva he is a Jnāni, as ensuring the removal of whatever impurity he has become associated with, he is a Tapasvin. A Jnāni is at the same time a Tapasvin. A Tapasvin may or may not be a Jnāni. A Jnāni rests in Sattva, has realized the Sattva beyond the agitating Rajas. A Tapasvin may or may not have realized the Sattva, but as much as the Jnāni, he leaves the Prakṛiti to itself and thus ensures the removal of the impurity attached to him.

A Karmi is one who acts or lets the Rajas play. One who allows full and free scope to the play of his Rajas without having the least idea of confining it to any one particular direction or within any prescribed limits is a Karmi par excellence. To the extent one hampers the play of Rajas, he proportionately departs from the attitude of a Karmi. Thus the highest Karmi is he who allows full and free play to the whole range of his Rajas, in other words, who rests in Sattva. A Jnāni resting in Sattva is such a Karmi. But a Karmi may or may not be a Jnāni. To be a Karmi all that is essential is that the entire Rajas shall be left to its play. He may find pleasure and enjoyment in the play of his Rajas without his ceasing to be a Karmi if he only refrains from interfering in or hampering its course in any way. His having not realized the Sattva beyond the Rajas, in no way comes in the way of his becoming a Karmi.

Thus a Tapasvin, a Jnāni and a Karmi they are all within the range of Prakṛiti. A Tapasvin rests beyond all impurity which he discards, a Jnāni rests in Sattva or Jnāna, and a Karmi rests at the root whence starts the Rajas the cause of all action or Karma. One has his eye on the impurity which he discards, another on the Jnāna which he experiences, and the third on the Karma which the Rajas generates. All are located in the central Sattva. But while a Jnāni experiences the Jnāna obtaining there, a Tapasvin or Karmi may not have its full realization. A Tapasvin or a Karmi reaches perfection in a Jnāni resting in Sattva. One may rest in Sattva and be a Jnāni but that does not mean that he is not in association with Prakṛiti. Whatever Prakṛiti still moulds him is an impurity and that will have to be removed. In effecting

this he will be playing the part of a Tapasvin. Again, the Prakṛiti still in association with him will have its Rajas Guna seeking play and generating actions. In this functioning of the Rajas, he will be playing a Karmi.

It will thus be seen that while a Tapasvin and a Karmi reach perfection in a Jñāni, a Jñāni is both a Tapasvin as well as a Karmi.

A Yogi, says Shri Kṛishna, is superior to all the three Tapasvin, Jñāni and Karmi. Why? Because he rests intent on what obtains beyond the Sattva and therefore evidently beyond the Prakṛiti itself, whether as the source of action or of impurity. Shri Kṛishna defines Yoga in Shl. 20 to 23. There in Shl. 21 He speaks of the Yogi's never wavering from That (तत्त्वतः , Tattvataḥ) To be intent on That (Tat), is to be intent beyond Sattva. Resting in Sattva, a Yogi is all that a Tapasvin, Jñāni or Karmi is, so far as the process of purification, attainment of Jñāna, or the generation of action is concerned. But he is besides intent on the beyond, and this distinguishes him from the others resting in Sattva with their sense of centralized existence.

Intent all Yogis are on the Beyond. But such intentness varies from a mere disregard for the centralized existence in Sattva, wherein a Yogi rests, to the total absorption and disappearance of such existence in the Beyond. This total absorption is what Shri Kṛishna calls the inmost self entering into Himself and to be with the fullest faith devoted to Him. Such a self loses himself in Shri Kṛishna. Such a Yogi, says Shri Kṛishna, he deems the highest and the most balanced. It is the attitude of perfect superconscious Turīyā wherein the Yogi, unconscious even of his centralized existence, revels in the infinite ocean of Existence, Intelligence and Bliss, beyond the three Gunas.